

THE BETTER WAY

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TWO DOLLARS per Year.

VOLUME 2.

"Creeds Without Virtue Are Paltering Vanities."

CINCINNATI, JANUARY 21, 1888.

ONE DOLLAR for Five Months.

NUMBER 29.

THE BETTER WAY.

ISSUED EVERY SATURDAY.

THE WAY PUBLISHING CO., Proprietors.
M. G. YOUHANS, President.
I. S. McCracken, Treasurer.

L. BARNEY, Editor.
Assisted by a Corps of Able Writers

CINCINNATI, JANUARY 21, 1888.

SUBSCRIPTION PRICE - TWO DOLLARS per Year, strictly in advance. Two Dollars and Fifty Cents to any Foreign Country in the Postal Union. In the United States THE BETTER WAY will be sent Five Months for One Dollar.

ADVERTISEMENTS
Will be inserted at Fifteen Cents per line, Nonpareil, for first insertion, and Ten Cents per line thereafter. Special contracts for long time advertisements.
Publication Office, 222 West Pearl Street, Cincinnati, Ohio.

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Use and Abuse of Language.

To the Editor of The Better Way.

Sometime since I promised a letter upon the subject, "The Use and Abuse of Language," and for the first time opportunity is granted me to fulfill the said promise. Language is the vehicle which carries into mortal comprehension depth of thought, and although she is a very imperfect carriage, still she is the best we have, and it is our own highest duty as well as privilege to so clothe our thoughts through the means of words and syllables which she furnishes, that all who run may read. Now, actions as well as emotions may be entirely misconstrued through the erroneous use of any known language, and every day intellects are shocked by the utter transformation of thought. So changed does it become that in many cases only spirit vision could discover its original intent.

Now, my friends, of all languages the English interests us most, hence the rest of my treatise will be confined to the English, as a language, and the people who use her exclusively. Dear children, whatever is given at all, is given for its perfection and highest unfoldment; hence whenever you fail to realize this you are guilty of the abuse of your Father's beneficence. And permit me to say that there is scarcely a gift so little realized as the proper use of language. Among the many abuses of our mother tongue I will cite a few as examples. A boy launches out upon life, and thinking himself capable of expression, he freely and fully meets you with the following: "My governor can't fork over the spondoolix;" or "the old woman makes me cheese it if I don't want to get into trouble;" or "She's a daisy and a masher," referring to a young girl; or "Jim walked off on his ear;" or "if he don't look out he'll get a spider in his dumpling." Now, my friends, and young friends more especially, many of you claim respectability, and yet you fully and freely abuse your mother tongue by holding up for other's example, expressions culled from dens of iniquity, pollution and shame. You not only blacken your lips, but you perjure your souls every time such things pass from you to others less fortunate mayhap. A sweet young girl launches out into society, pure by nature, innocent by divine right, and you think when you behold her, oh, what a lovely blossom! oh, how thankful her associates should be for her presence! But after a time she speaks and you hear such things as these: "Will you take my fellow or your own to the hall to-night?" "that's hunky dory;" or such a joke is "chestnuts;" perhaps "the madam is out" or "papa hasn't the chin;" or such a one is a "dasher." And many more like expressions. Ladies, you more, the future progenitors of the nation, handing down by example and influence words and sentences which will, in after time, rob life of all its sentiment.

Once more, profanity is the very leading of these days. Many men can occasionally speak one sentence without every word or every other word being an oath. Now, of all the senseless babble,

to me swearing is the most; it cannot hurt the person to whom it is addressed; it gives no possible satisfaction to the swearer. Why, it would not admit of a proper parsing. It renders a man an idiot in the eyes of him at whom it is cast. For instance, what man will go to hell if you ask him to? And if he desired, how could he? He must first make hell, and that hell must be his individual hell, in order to be satisfactory. Now, it is just so with every oath. Jesus said "swear not at all, but let your communications be yea yea, nay, nay." And certainly, my friends, such would be much more to the point.

But now I come to a more refined abuse of our language. When a class of persons become acquainted with any great truth they make themselves familiar with the terms used by the great expounder, maybe, and use them upon every occasion, vainly imagining that their frequent use will place the class upon a superior pinnacle of knowledge. For example; mingle with a class of Episcopalians, and the terms which will identify them will be "apostolic succession," "the church," "our rector," and a misuse of the latin terms belonging to the chants and canticles. Now, my friends, to hear them you'd think they were making church records, when in nine cases out of ten they merely use the terms their rector uses. Enter a class of Romanists, and you will hear the terms, "blessed Virgin," "the holy father," and the "seven days' works as stated in the Bible, we are satisfied, and theologians, to their honor be it said, have acquiesced in this view and no longer insist on a too literal rendering of the Bible text. Thus far theology and science have come to an amicable agreement. But there are other points on which they do not agree so well. I will only mention one. Theology teaches that sin brought death into the world, and that if man had not sinned he would not have died. Science teaches that death is a factor in the economy of nature the same as birth, that it was in the world before man, and passed over and operated upon the animals which preceded man; that all organized bodies are subject to this change called death, and man is no exception. He was made to die, not because he is a sinner, not because he is unworthy of life, but because it is impossible in the nature of things that an organized material body should be immortal. Organization presupposes disorganization, and death follows birth as night follows day.

It is now in order for the theologian and the scientist to come to an agreement on this question, as they have done on the previous one. The world is waiting for their decision, and will not be satisfied 'till they arrange a platform on which all can meet in perfect harmony. To the theologian I will say: if you understood how the soul comes from God and takes on a physical body for the purpose of learning the lessons and doing the work of materiality, and when those lessons are learned and that work done, lays off that physical body and goes on to the next stage of its existence to learn the lessons and do the work belonging to that sphere, it would assist you very much in meeting the antagonism of science. To the scientist I would say, until you learn to understand and acknowledge the spiritual forces in nature which you now so foolishly kick against, you will never be master of the field of human intelligence. To both I would say, be not afraid to back down from any position, however popular and antiquated, when it becomes untenable. Truth is the pearl of great price for which the world is waiting. When "truth springs from earth as the reward of scientific investigation," and "righteousness looks down from heaven" in answer to the aspiration of the human soul, then our world will be blessed indeed and millennial harmony will prevail. The signs of the times are encouraging. The progress already made is a sure prophesy of what is to be. It is but a short time since slavery as a black pall hung over our fair land, and was advocated by Southern clergy and their allies in the North, on scriptural grounds. It was "a mischief cunningly devised and decreed by law" in the Constitution of these United States. But

Note.—King Henry's knowledge of slang is so very limited, he had hard work to find examples, and those I took the liberty of putting into more consistent form. His own language is faultless, and anything in the least approaching slang is to him superfluous and unpardonable.
C. M. KEITH.

The German crown princess, now at San Remo, is the most remarkable woman Dr. Mackenzie ever met. He says she is "a model nurse, and so versed in the pathology and surgery of the larynx that few medical men not specialists would be able to quit themselves satisfactorily if examined on these subjects by her" and adds "that if all royal personages were like this exalted lady and her gallant husband, republicanism would seem to be an extinct tradition." There are scores of women who equal her as nurses, who have studied as profoundly the diseases which threaten to carry off their companions, and who could stump many a doctor not a specialist in these diseases.

Religion and Science.

BY H. NEELY.

Religion is the aspiration of the soul to higher good, the element of reverence in the human organism which leads to the worship of God and belongs to the domain of the soul and spirit.

Science is the knowledge of facts systematically arranged as to effects and their causes, in their relation to nature, and belongs to the domain of the intellect.

Truth is the ultimatum of both religion and science, and therefore they must necessarily agree, and by a parity of reasoning, if there be a doctrine in theology and a proposition in science which do not agree—one, or the other, or both, must be wrong. The theology in which I was educated affirmed that God made the world in six days, and when a scientist told me that it was millions of years instead of six days, it shocked me. Yet I was easily enough convinced of the truthfulness of this proposition, when I heard the evidence, but I could not so easily understand why the Bible should say six days. But thinking over the matter, I concluded that it was perhaps the only way in which a rude, undeveloped race could be initiated into the mysteries of creation to represent the incalculable cycles of time as days, until they should advance far enough to investigate the laws of nature. And when we find that these epochs, and what was a six days' works as stated in the Bible, we are satisfied, and theologians, to their honor be it said, have acquiesced in this view and no longer insist on a too literal rendering of the Bible text. Thus far theology and science have come to an amicable agreement. But there are other points on which they do not agree so well. I will only mention one. Theology teaches that sin brought death into the world, and that if man had not sinned he would not have died. Science teaches that death is a factor in the economy of nature the same as birth, that it was in the world before man, and passed over and operated upon the animals which preceded man; that all organized bodies are subject to this change called death, and man is no exception. He was made to die, not because he is a sinner, not because he is unworthy of life, but because it is impossible in the nature of things that an organized material body should be immortal. Organization presupposes disorganization, and death follows birth as night follows day.

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where is it now? Abolished forever. Melted away by the influence of brotherly love, a love which did not flinch from the civil sword. The same principle is now working out the emancipation of woman, with the same disregard for those sanctions of Scripture, behind which the advocates of these corrupt systems have so long taken refuge. Polygamy finds it hard to strive against the dictates of pure humanity, notwithstanding the example and authority it claims from the Bible. Let not these remarks be taken as an aspersion of that revered book, for they are not so intended. If the Bible gives a history of a polygamous people, that is no reason why we should approve of polygamy, but rather that by the light of a brighter age we should learn to avoid the failings of the dark ages. Does any one imagine that the Bible must necessarily cover the whole ground of man's duty and leave nothing for the moral perception to do? Jesus says, "Why even of yourselves judge ye not what is right?" He contradicted the eye for eye and tooth for tooth precepts of Moses, and there is no stopping place in human progress. Woman is perfectly justifiable in rejecting the lordship of a husband and exercising her faculties in public, the apostolic injunction to the contrary notwithstanding, and her recognition as preacher and lawyer in the most enlightened communities is a tacit admission.

Indeed, when we consider the superior intuitive spiritual organization as compared with sensuous masculinity, we cannot see how the great reforms now inaugurated can be carried forward without raising her to the position which God and nature have assigned her. But there is another reform yet to be accomplished which "eclipses in importance all that have gone before it, and will supercede them all." It is the pure and proper reproduction of the race, and will require the highest state of culture in both religion and science. You say this ideal is too utopian and impracticable. I say, anything less is unworthy of the name of reform, or the exercise of the high functions of man. Dr. Thomas says, in a sermon preached in the People's Church in this city, Dec. 11, 1887: "Get all the world to do right, get man to love man, and love man as man, and you can call home your armies, dismiss your police, turn your jails and penitentiaries into schools, and churches, and factories, and hospitals. The garden will need no fence, and the door no lock, and none will hurt or harm." There is much truth in the aphorism: "he that is born right needs not to be born again." It is the birthright of every child to be born right, and it is the duty of all parents to bring them forth under conditions which will preclude all abnormal propensities and all necessity for reform. Here is the field open to religion and science. Who is ready and willing to enter it and work for the redemption of the race? Let as many centuries be spent in teaching obedience to the laws of our being as have been spent in preaching a worse than useless theology, and we shall need no criminal courts or penitentiaries or insane asylums or prohibition. "The curse causeless shall not come."

CHICAGO, JAN. 12, 1888.

For the Heathen.

A certain Sunday School teacher was in the habit of making a collection in his juvenile class for missionary objects every Sunday; and this box received stores of pennies which might otherwise have found their way to the drawers of the confectioner and toyman. He was not a little surprised, however, one Sunday, to find a country note crushed in among the weight of copper coin. He was not long in finding it to be of a broken bank; and, on asking the class who put it there, the donor was soon pointed out to him by his mates, who had seen him deposit it, and thought it a very benevolent gift. "Didn't you know that this note was good for nothing?" "Yes," answered the boy. "Then what did you put it in the box for?" "I didn't suppose the little heathen would know the difference, and thought it would be just as good for them."

The birthday of Robbie Burns, the patron saint and sweet singer of Scotland, will be celebrated on the 26th inst., wherever there lives any considerable number of descendants from the land of ale and cakes. The works of Burns will live as long as literature endures and be a source of pleasure to all lovers of pure rhyme and lofty feeling. They will have no such ephemeral existence as the poet depicted in Tam o' Shanter when he wrote:
"But pleasures are like poppies spread,
You seize the flower its bloom is shed;
Or, like the snowfall in the river,
A moment white, then melts forever."

To the Editor of The Better Way.

Spirit Phenomena in Brooklyn.

Testimony as to the Wonderful Mental Powers of Dr. Keeler.

Will you kindly publish the following as a tribute to the cause of Spiritual Phenomena: Judge John A. Edmonds the venerated and staunch advocate of Spiritualism in its earliest struggle for recognition and its earliest efforts, and who left such a rich legacy of demonstrated experiences, gives forth in his glowing message as published in the *Banner of Light* of Jan. 7, saying as follows: "I am interested, Mr. Chairman, in Spiritualism, and my great interest at this time centers in Phenomenal Spiritualism—because it is the one grand touch of truth that lights the pathway of despairing humanity to a brighter world. Philosophical Spiritualism is very useful in teaching mankind how to live, and do we not underestimate its power and influence, but we all know that man needs hard, stubborn facts to convince him of any truth, or the soundness of any question,—and if to our philosophy we can add this undoubted truth or fact, then we can have in our possession a power that must move the world, and that is my idea of Spiritualism. * * * But I have a word to say in connection with the Phenomena—which appeals to the eternal senses of man and shakes old and rooted convictions, which are grounded in error, shaking them to such an extent that they I am deeply impressed by the soundness of his broad and true statements, lately having had some very interesting experiences in phenomena with Dr. Wm. M. Keeler, a true and wonderful medium; at his residence, 454 Franklin Avenue, Brooklyn. It has been my pleasure to visit both his light and dark seances. At the light circles a dark curtain is drawn across the corner of the room; to the height of sitters behind that curtain a small table is placed, upon which are placed a guitar, tamborine and two small bells. All persons present are urgently requested to examine critically all the surroundings. Mr. Keeler selects two other persons to sit with him in front of the curtain, a lady next to him and a gentleman by her side, when Mr. Keeler, placing his two hands upon the lady's arm, requests the gentleman to grasp her arm by his hands, the medium emphatically telling the lady to promptly speak at any time if his hands are removed while sitting, or the gentleman by her side if he removes his grasp. All being ready, another curtain is drawn in front of them and fastened at intervals up to their necks, their heads alone being visible. This curtain, enveloping them in front, is for the purpose of constructing a battery whereby the forces are focalized and the unseen intelligence, can utilize their wonderful efforts. This being done in a few minutes, the science is broken by an exclamation, "hands are slapping me," and the various instruments are in agitation; the bells are rung and thrown out, the tamborine violently shaken and seen above the sitters, hands seen suddenly to appear, and to the questions by the audience whether any of the grasps of those behind the curtain have been broken, they are assured, emphatically, no. The guitar, having been strummed upon, is then placed upon the gentleman's lap by a power from behind; then into the lady's lap, the strings being strummed upon as by a hand. It is then withdrawn and pushed under the curtain to the front, oftentimes placed on a gentleman sitters' knees, the strings struck vigorously all the time. After this, blank pads with lead pencils are handed over the curtain—a visible hand receiving and slapping them upon the table. Writing is soon heard, and in a very short time messages personal to each sitter are handed forth or thrown over, and sketches of heads and faces, some of them artistically drawn, call forth wonder, as they are produced so rapidly.

After this a materialized hand is seen protruding from the front of the curtains, and each sitter is called up. When in full view, a message is written on a larger blank pad held by the visitor, with name appended. To all queries as to whether the medium and sitters hold hands as before, intact, they are honestly assured there has been no possible collusion. I should here state that the controlling and directing intelligence is Mr. George Christy, assisted by others of the unseen.

I speak from experience, for I have sat with the medium, and can affirm that it was the unseen who produced the phenomena, and not he. At the dark seances the sitters gather around the table with an unbroken chain of grasped hands (the medium sitting with the rest) closed and locked doors, all satisfaction given against any mortal intruders or confederates. Raps are heard; the instruments, floating around the room are played upon and heard against the ceiling; touches and caresses are felt; illuminated faces and forms are seen; lights flash across the table; messages, sometimes upon the sitters' heads, and put by a veritable hand down in their necks or pockets, and other phenomenal deeds which are startling and wonderful. Sometimes independent voices are heard. Upon one occasion a clear soprano voice was heard singing in German, and it was joyfully recognized by the father, sister and mother. The voices in German held by spirit and mortal have led to happy, oh! so happy recognitions, we know that death, as we understood it in the past, does not end all. Of course a voice at times would come in clear tones, with their caresses, assuring in the mother language of the presence and love of dear ones and of happy reunions in the beyond.

After the seance is closed, independently Christy, seems to "refer" in German, as "do who attend. Dr. Keeler is also gifted as an Independent Slate Medium. This, joined to his wonderful mediumship as a Spirit Photographer, entitles him and his unseen helpers to the most unqualified praise as a powerful coadjutor and true worker in the spiritual cause. I write thus warmly and earnestly for I have had such wonderful and happy experiences, and because at this time, when abuse and vituperation, emanating from narrow and bigoted (so called) investigators, would seek to shadow the onward triumph of spiritual phenomenal facts. Among the many who have received gratifying evidences of his undoubted gift as a Spirit Photographer I place myself on record, having received at a sitting the portraiture of a face of one who was and is the dearest of all the world beside, a face he had never seen or known, and whose picture is easily and fully recognized by family and friends. Many here can attest to these stupendous facts, and the Dr. has many written affidavits of their truth. I think him a grand and good medium, and it is through such self evident stubborn facts that the thinking world will be led into broader fields of inquiry and truth. The blessed Evangel of Spiritualism demonstrates the continuity of life—the truth of spirit intercourse and final progression for all aspiring humanity!

Yours in the Cause,
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Yours in the Cause,
SAMUEL D. GREENE.

Light at Last.

TARRELL, TEXAS, JAN. 10, 1888.

To the Editor of The Better Way.

As my frequent requests through your interesting columns have failed to bring me any satisfactory tests or evidence of the genuineness of Spiritualism, and upon the very verge of despondency I found that man's extremity is God's opportunity of displaying His mighty power. On Sunday night, January 1, 1883, while seated in a circle with wife and two children, the table began to move. "If this is a spirit, will you spell us your name?" "Yes," said the table. And the name of "Louis," was spelled. He was my wife's brother. Another movement of the table. "Will you spell us your name?" "Baby," was spelled. Wife said, "Is this my precious darling, Omega?" "Yes." "Can you spell us a sentence?" "Yes, mamma, I love you." "Another?" "Yes, Christ is with us." Another movement. "Mother," "Will you spell for me?" "Yes, John, be a good man." "Another?" "Yes, L., good wife." Another movement. "Paul" was spelled. "Is this my son Paul?" "Yes." "Paul, have you died since you were here a week ago?" "No." (I don't understand this. Paul is living but absent from home.) A stronger movement than ever. "Spell us your name." And with greater clearness than all, the name "Jesus," was spelled. "Is this the Lord Jesus Christ?" "Yes." And before we could ask any more questions the table leaped rapidly, and jumping toward me broke two legs entirely off, and continued to move for a few minutes over the room. I never witnessed anything like that. Now, Mr. Editor, is this light coming? May those in the front ranks turn and speak to me about this matter through your good paper? Help a man that trying to help himself. Yours truly,
REV. JOHN CALHOUN RUSSELL.

FROM ALL QUARTERS.

A MAN at Tremont, Neb., whose foot was frozen while he was intoxicated, has recovered two thousand dollars from the man who sold the liquor.

A PIANO that has seen service for over a hundred years, and had music in it still, fetched but one dollar at an auction the other day in Reading, Pa.

A COMPANY has been formed in Phenix, A. T., to construct a ditch sixty miles long from the Gila river. This is done to irrigate one hundred thousand acres of land.

A GRANITE tile on exhibition in a show window at Detroit is over eight hundred years old, and said to have been taken from the tomb of William the Conqueror at Caen, Normandy.

They have an annual dinner in London given by a society of thieves of that great city. At the recent festival they had prayers, speeches and a good dinner. Some have refused under these influences, but a reporter who was present found on reaching the office that his handkerchief was gone.

A MAINE newspaper man, while hunting in the Moosehead lake region, came upon a floating run-shop. Two men had a cargo of fire water in a canoe, and they paddled from camp to camp and sold many drinks, particularly to the men employed in building the Canadian Pacific railway. Sunday was their most profitable day.

THE Angola coat seems to be raised in great perfection in Texas. A skin of the most beautiful description comes from the ranch of the Messrs. Arnold, in Uvalde County. The hair is brilliantly white and very long and silky. They also possess the art down there of dressing these skins in a manner to make them as useful for rugs as they are agreeable to look at.

ON an island in the Penobscot river, twelve miles above Bangor, live the remnant of the once great tribe of Tarratine Indians. They are civilized, and most of them prosperous. At a recent wedding of two of them the bride wore a robe of "delicate blue-brocade satin, trimmed with cream Spanish lace and cream satin ribbons," and one of the guests wore a "peacock-blue surah silk and satin, with overdress of oriental lace."

IN 1880 will end the term of 100 years during which the cities of Boston and Philadelphia have each enjoyed the revenue from a bequest of \$5,000 made by Benjamin Franklin. The money was to be loaned out to young married artificers, and the trust has been executed, although the lapse of a century requires a new disposition of the funds. It is significant that while in Boston the \$5,000 has grown to nearly \$38,000, in Philadelphia the \$5,000 has become only \$7,000.

THE partridges introduced into Oregon six years ago have multiplied so greatly, thanks to the law passed forbidding the shooting of them for ten years, that a hunter would have but little trouble in securing a liberal supply in an hour or two. There are thousands of them in Willamette Valley, and they destroy so much wheat that the farmers are clamoring for a repeal of the restrictive law. The farmers say that one partridge will destroy more wheat than five wild geese.

IN New Orleans, where the soil is water-logged three feet beneath the surface, they get over the difficulty of putting telegraph and telephone wires underground by erecting strong towers 150 feet high at intervals and bracing them together with cables of steel wire rope. The cables support the cross arms, etc., to which the telegraph and telephone wires are attached, and the fire-extinguishing purposes, as a standpipe, with nozzles at different elevations, is fitted each tower.

PERSONAL POINTS.

PRINCE BISMARCK is, according to a noted English artist, one of the best sitters in the world.

THE venerable John G. Whittier, the Quaker poet, has a lingering fondness for the trade he learned as a boy, that of shoe-making. He carefully examines every portion of the shoes he wears.

THE mother of President Garfield is now over eighty-seven years old, but still remains bright and strong in mind and body. BENJAMIN FRANKLIN reached the age of forty years before he began, seriously, the study of natural philosophy.

PAPA LEO XIII. has an annual income of a million and a half dollars. It is rumored that the Pope is a great speculator and subscribes to the Italian loans in order to sell when the value rises and invest the profits in the English Consolidated Fund.

A LONDON writer describes the appearance of England's poet laureate, when going about the city, as closely resembling that of an East end Jew dealer in old clothes. At his home, however, the noble hermit looks every inch the poet.

It is related of General Grant that his conversation was remarkable for its purity. On one occasion a certain General entered his tent and said: "I have a good story to tell; are there any ladies about?" Grant replied at once: "No, but there are gentlemen about." It is said the story was not told.

AMONG the great old men of Europe are the German Emperor, who is 90; Dr. Dollinger, 88; Ferdinand de Lesseps, 88; Kosuth, 85; Von Moltke, 87; Mr. Gladstone, 79; John Bright, 76; Lord Tennyson, 78; Mr. Browning, 75; the Pope, 77; General McMahon, 79; M. Verdi, 78, and Prince Bismarck, 72.

NEARLY a year before his death General Logan was on the point of sitting down to dinner at the home of a gentleman in Quincy, Ill., when it was remarked that there would be thirteen at the table. The General said he would rather not sit down with that number, and the matter was arranged by one of the family taking a seat at a side-table.

IN the reports of the opening of a new cancer hospital for women in New York it was mentioned quite incidentally that John Jacob Astor had given \$300,000 to the endowment fund. It is said he was induced to do this by the death of an old and valued servant from cancer, notwithstanding the efforts of the best physicians to save her.

PRESIDENT GARFIELD was somewhat troubled by dyspepsia, and he had a favorite way of eating potatoes. He liked them baked to a turn, and had them brought upon the table with their skins burst. Taking them hot from the dish he would squeeze the mealy insides upon his plate, add a pinch of salt and a slight shake of pepper, and over the mixture he would pour the richest of Jersey cream, mixing this together so that it formed a thick paste. He ate it with great gusto, calling it a dish fit for the gods.

ACCORDING to a late number of *Harper's Bazar*, General Sheridan is one of the few Generals who can not be induced to print his experiences in the late civil war. His idea is that more accurate history is to be got from records than from recollections. He has carefully kept all the official documents connected with his military service,

though a large part of them were destroyed in the Chicago fire. More recently he found in the attic of the White House a great many of President Lincoln's war telegrams, which he arranged in proper order and consigned to a place of safety.

HOME SUGGESTIONS.

OCULISTS are becoming prejudiced against spotted walls. They say the spots are trying and injurious to the eyes.

SPARCHY foods, such as arrowroot, are indigestible to infants under three months old and should not be fed to them.

RAISINS are easily seeded after soaking for a moment in hot water. This loosens the seeds and brings them out clean.

A GENEROUS spoonful of butter is said to be a valuable addition to apple sauce, as it improves the flavor and makes the use of much sugar unnecessary.

CHARCOAL is recommended as an absorbent of gases in the milk-room where foul gases are present. It should be freely powdered and kept there continually.

TABLE-LINENS should always be hemmed by hand. Not only do they look more dainty, but there is never a streak of dirt under the edge after being laundered, as with machine sewing.

NEAT boots and tidy gloves lend a well-dressed air, and yet there are women who sacrifice their comfort in this respect in order to obtain superfluous ornaments for the parlor.

THOSE who are troubled with perspiring feet may remove the cause by bathing the feet in a weak solution of permanganate of potash, in the proportion of forty grains to a pint of water.

TURKISH served in this manner make an excellent dish: Lay peeled and sliced turnips in cold water for half an hour, after which boil in salted water until tender. Drain, season and cover with butter drawn with milk.

SUET will keep sweet for months if attended to when it comes into the house. All bits of skin, gristle, kidney or kernels must be removed, and also any part of the suet that has been laying against meat and become reddened with blood.

A COMMON cane seat chair, painted in white and gold, upholstered in peacock blue, with a bow of the same shade of ribbon tied at the upper right-hand corner of the back, is very pretty. It does not matter what color the article is that is to be decorated, it can be painted white.

A FARMER'S wife can beef in this way: Boil until tender, remove it from the stove and let it cool in the liquor. When cold, remove and take out all bones; take off the fat from the liquor; return the meat, which should be salted to taste in the first boiling; add pepper if you wish, and when boiling hot, can as you would any material. Keep in a dark, dry, cool place.

KEEP the pantry or other places free from ants in this way: Take a small dish, a saucer or sauce plate will do, and put into it a small tablespoonful of sugar, stir into it as much tartar emetic as will lie easily on a ten cent piece, just a good-sized powder. Moisten slightly and set the dish where it will be convenient for the ants to find it. They do not care to come back for more.

IN trying to dress well on a small allowance there is nothing of more importance than to keep in good condition every article of the wardrobe. To do otherwise is both shiftless and extravagant. Often a dress which is good except for a soiled front breadth and worn-out elbows, is considered past wearing and a new, cheap dress is bought; while a thorough renovating study new one.

A NICE beef stew with dumplings is made thus: Cut the meat into small pieces, dredge well with salt, pepper and flour, and brown in hot fat. Put into the stewpan. Cut two onions, one small turnip and half carrot into dice and brown; add to the meat. Cover with boiling water and cook until the meat is tender. Remove bones and skim off the fat; add six or eight small potatoes which have been pared and parboiled. Add salt and pepper to taste. Cook until nearly done, then add dumplings. Cook ten minutes.

MIXED sandwiches of the turnover order made after the following recipe are delicious: Chop and pound thoroughly some well-roasted or boiled mutton; season to taste; add four ounces of butter to each pound of meat and beat till quite smooth. Make a pastry as for pie-crust, roll out thin and cover one-half with a thick layer of the minced meat; fold over the other half, pinch the edges together and mark with a knife where the sandwiches are to be divided when cold. Bake in a brisk oven.

MEANT FOR MERRIMENT.

IS IT sealskin, or is it plush that is the question.

WHEN a tramp is "fired" from the premises he is apt to take revenge by firing the barn also.

BECAUSE they are always drilling in the oil regions, it is no sign that they are preparing for war.

"HARRY called to-night, papa. He was too witty for any thing and all smiles." Papa—"Yes; I can smell the smiles yet."

MOST of the young men of the present attend strictly some place of worship. They generally get around to see her every Sunday evening.

"TWO HEADS are better than one if one is a sheep's head," is the old saying. This must be so, for one head is no good if one is a mutton head.

A YOUNG lady, observing a naturalist putting a small snake into a can, inquired: "What are you putting it in there for?" "To preserve it," replied the professor. "Oh, my! Do they make good preserves?" said she.

NERVOUS lady passenger (in the train, after passing a temporary bridge)—"Thank goodness, we are now on terra-firma!" Facetious gentleman—"Yes, ma'am; less terror and more firm."

"DO you think the man legally guilty according to the evidence?" was the question; and immediately every lawyer present inquired with extreme anxiety: "What is the amount of his assets and liabilities?"

SWEAR off the old, swear in the new: Swear off the smoke, swear off the chew; Swear off the rye, swear off the brew; Swear off the most, swear off the few; Swear off on swearing off—now, do!

"MR husband is so poetic," said one lady to another in a street-car. "Have you ever tried rubbing his joints with harshest liniment, mum?" interrupted a beefy-looking woman with a market-basket at her feet, who was sitting at her elbow and overheard the remark. "That'll straighten him out as quick as anything I know of, if he hasn't got it too bad."

THE jolliest fellow you ever met Is a small man at home; The wisest girl in society's set Will with headaches hurt her wit alone.

The man whose grace a court would adore Is tied to a desk from night to morn; And the man who would lend his last cent to a friend

EX-SCHOOL TEACHERS.

Men in High Places Who began Their Career by Wielding the Birch.

"Many of the most able and eminent men of to-day in public life in this country began as bread-winners by teaching school," said a prominent New Yorker to a *Telegram* reporter. He illustrates as follows:

PRESIDENT Cleveland taught in an asylum for the blind before he was admitted to the bar, and the school rostrum was of late years more than once been the stepping stone to the White House.

PRESIDENT Arthur went West in early life to search for wealth. He failed to find it, however, and went to teaching school, and in this occupation he earned his first \$100.

PRESIDENT Garfield was a school teacher before the war, and was connected with an Ohio college when sent to Congress for the first time. He often said that the patience and insight into character which he gained in the school-room had much to do with his successes in political life.

SPEAKER John G. Carlisle taught school for four years while preparing for the bar, and even at this day his personal appearance is that of the typical professor. He declared recently that the happiest day of his life was that on which he walked into Covington, Ky., after fifteen miles of rough tramping, to receive his teacher's certificate.

MAYOR Hewitt, like Speaker Carlisle, is fond of attending school and teachers' conventions. It was as a teacher that Mayor Hewitt earned the money to pay the expenses of his first trip to Europe.

JAMES G. Blaine was graduated at the age of eighteen. He began to wield the birch almost immediately afterward, and made a conspicuous success as a teacher.

SENATOR Ingalls, of Kansas, the Republican leader of the United States Senate, has presided on the school-house rostrum. After being graduated at Harvard College he went to Kansas, expecting that his Massachusetts training and "culchah" could at once be coined into dollars. It was up-hill work; so Mr. Ingalls resorted to teaching to aid in his support till he could earn a subsistence at the law.

SENATOR Joe Hawley, of Connecticut, taught school awhile before he entered college.

EX-SENATOR Mitchell, of Pennsylvania, was a teacher when the civil war broke out, and Senator Riddleberger, of Virginia, was a schoolmaster until he took up politics.

SENATOR Camden, of West Virginia, earned in the school-house the dollars which laid the foundation of the millions he owns to-day.

SENATOR Kenna, also of West Virginia, had a school on the Kanawha while he was studying law and farming.

SENATOR Cullom, of Illinois, managed a school ten years before the civil war. He is to-day a type of the backwoods pedagogue.

SENATOR Vest, of Missouri, taught school in Kentucky, and Senator Mitchell, of Oregon, was a school teacher for many years.

SECRETARY Lamar was a professor at the Oxford (Miss.) University when elected a Senator.

POSTMASTER-General Vilas, Congressman Reed, of Maine, and Congressman S. S. Cox, of New York, all were school-teachers at one time. Although the latter has made a brilliant record as a legislator and in literature, he was a dismal failure as a teacher. There is a school in the school only after the most prolonged and earnest solicitations of the school trustees, backed by every tax-payer of the village.

THE above are a few of the names of the most conspicuous men who have risen from the teacher's desk to prominence in public life. The names alone of the lesser lights would reach far into the hundreds.

BOILED-DOG SOUP.

A New York Drummer Enjoys a Peculiar Indian Soup.

OF all story tellers the knight of the grip-sack and sample case has the reputation of being the greatest, says the *New York Telegram*. With this knowledge, a party of gentlemen who were seated around a table in an up-town cafe the other evening, enjoying cigars and coffee, called upon one of their number, a commercial drummer, to relate some of his personal experiences. After some demurs the man of many travels spoke as follows:

"Considering the fact that we have just enjoyed a good dinner, let me tell you of one which I had under circumstances not so favorable as the present. It was some years ago, and I was out in the Northwest, not on business, but for pleasure, with a merry party of tourists. We, of course, had guides and hunters with us, and on them depended for our food, for we were hundreds of miles from any human habitation as far as we knew. One day a friend and myself started out on a private hunting expedition. As we did not intend to go far we took little ammunition and no guide. We were unsuccessful, and decided to return, as we were getting decidedly hungry. It was easy enough to decide to go back, but the right direction was another question. To make matters worse, it commenced to snow, and after some time there was only one conclusion for us to arrive at—we were lost, and night was fast coming on. Suddenly a form loomed up through the fast-falling flakes and, to our dismay, a big, healthy specimen of the original owners of this country confronted us. In fact, we had met our first Indian, but we were in no condition to appreciate the honor. Remembering, however, that the Indians in the Yellowstone region at that time were not hostile, we put a bold face on the matter—it was the only thing to do—and told him as well as we could our condition. His copper-colored highness only said one word, 'Come,' and we accordingly went. After about an hour's tramp we struck a small Indian village, but what was better, also saw signs of something to eat. A large kettle full of something like soup was set before us, and to its savory contents we did full justice. And when we had digested our hearty meal our Indian friend kindly showed us the way back to our camp, which was but a short distance from his village. When we arrived at the camp we found our friends somewhat anxious about us and just sitting out on a search. A few trinkets amply paid our guide for his trouble and supper, and then, from motives of a not unnatural curiosity, our own guide asked him what he had given us for supper."

"Good dog; dog much good; make good feed," was the reply.

"A fact, gentlemen. We had eaten dog soup and actually relished it, thinking it was venison, but the reaction was too much and in a half an hour we had another

meal; for when we found out what we had eaten that dog refused to stay. But the next time I partake of an Indian's hospitality you can gamble that I know what is in the pot."

ROUND ABOUT RUMOR.

A NUMBER of school girls in New York have been arrested for hazing.

A WIDOW of California recently sold her wheat crop and banked sixty thousand dollars on the proceeds.

IN the neighborhood of two hundred thousand turkeys were shipped to the West from New York during the Christmas holidays.

A SHEEP raiser of Wyoming Territory has the reputation of having slain during his career 100 hostile Indians, 10,000 antelope and 5,000 buffalo.

MISS OLOFF KRAHER, a native Esquimaux from Greenland, has been lecturing in Chicago. She now lives in Ottawa, Ill., is thirty years old, and only forty inches high.

CAPTAIN HETHERINGTON, of New York, has the largest apiary in the world, consisting of 2,700 colonies, divided into twenty apiaries, all within a radius of twelve miles.

HARE hunting is becoming the popular amusement among the young ladies of North Carolina. There are some notable horsewomen in the State who often spend the whole day in the field.

A LIVING mastodon is said by the Stickeen Indians of the head waters of the White river to be roaming about in Alaska. Various accounts from that country lead to the belief that this ponderous animal is still in existence.

A SALOON on the State line of Kansas and Missouri is annoying the authorities of both States. The bar is on wheels and is moved back and forth across the line at will, by which means the proprietor evades the license law of either State.

THE rats have, during the last few months, so annoyed the farmers near Washington, Pa., that in many places "rat hunts" have been indulged in. The most successful one has just ended with a big supper at Lone Pine. Over fifteen thousand of the rodents were destroyed on this occasion.

A SLEEPER and coach escaped from the train while being transferred to the Leadville train at Como, Col., the other day, and dashed down a steep grade for two miles at a fifty-mile rate before jumping the track. The solitary passenger on board wrapped himself up in pillows and came out of the wreck smiling and unhurt.

BRIEF EDITORIALS.

WATSONVILLE, Cal., a small town in Santa Cruz County, is to have a beet-sugar refinery to be built by "Sugar-King" Spreckles at a cost of nearly half a million dollars.

DURING the year just closed, Russian immigrants to the number of twenty thousand have landed in this country. Castle Garden seems to be doing a rushin' business.

THE bone of contention between Russia and Turkey is said to be a twenty-million-dollar debt of Turkey's, and Russia is disposed to do the Shylock business, without that gentleman's restrictions as to blood.

A FELLOW-FEELING, the most marked of American characteristics, is aptly demonstrated by the class who get the least credit for sentiment—namely, the prize-fighters. They seldom meet without feeling for each other with both hands.

A COMMERCIAL treaty between the United States and Canada is one of the improbabilities, as, according to a reliable source of information, England looks upon such a move as a step in the direction of the absorption of Canada by the United States.

A FAMINE of one-cent pieces is compelling the United States mint to turn out between five and ten thousand a day. The scarcity of this coin will soon be followed by the scarcity of ten-cent pieces, judging from the hold the dime-craze has got upon the people.

AT wedding ceremonies nowadays the company remain standing longer than was formerly the custom. This is calculated to render the ceremonies more impressive. It seems to be about the only part of the marriage contract of the present that is long-standing.

WHILE the Government is contemplating a reduction of the postage on letters, it might be suggested that an improvement in the service in the rural districts would be highly acceptable to many who for years have patiently awaited improvements in this direction.

AN era of activity in stock and grain gambling is anticipated in consequence of a relaxation in the money market, which it is thought will be produced by the diffusion of a sum estimated at \$200,000,000 in the form of dividends, interest and pensions, ensuing upon the closing year.

CATTLE by the car-load has of late been shipped from Kansas City to the "cattle regions" of the West. In all probability this state of things has been brought about by the stockmen neglecting their ranges for the more remunerative occupation of "booming" new towns.

LITTLE change in the price of food has, as yet, resulted from the short crops of the past year, and the outlook for those laboring for their daily bread seems to be as favorable as at any time within the last decade. The only danger now threatening the people is from coal famines which may be brought about by strikes.

A WAIL comes up from "the land of milk and honey" that the vineyardists and orchardists are giving preference to Mongolians as laborers, and that when a white man applies for work he is regarded as a worthless tramp and fed to the dog. The result of such a state of things is that starvation is rife amidst those fields of boasted bounty.

THE right of Chinese to import opium into the United States has been sustained by a recent decision in the United States District Court of San Francisco. The evidence in the case may warrant the decision, but to any one familiar with the evil created by opium on the Pacific slope, any thing that has a tendency to encourage the traffic can but be regarded as a crime against the moral welfare of this country.

IF the schools of the present would incorporate into their systems of instruction a code for the inculcation of plain, practical ideas in manners and dress, it might tend to dispossess the rising generation of a desire to acquire an attractive exterior rather than that which is more admirable—brains and brawn. In the words of an eminent divine: "We need Thackerays in our day to ridicule this race of snobs" into a semblance of true manhood and womanhood.

WHAT FARMERS SAY.

CORN fodder, if well cured and preserved, makes very good food for colts and idle horses.

OPENING the cellar on days when the air is moist and warmer than the walls, fruits and other contents, is a bad practice, as every thing is covered with a film of water.

FOR the average farmer to get the best results from manure, it should be kept under cover as much as possible to prevent loss of the soluble nitrogen by the washing of rains.

EVEN if cows are turned out for exercise on warm, fair days, it will be found to increase the flow of milk if they are given their water warm while standing in the stable.

THOUGH hog cholera is infectious or contagious, more of those overfatted animals contract it, and a greater per cent. of those taking it succumb, than if they had been properly fed.

HEATING and fattening grains together with musty hay injures many horses that are sound in the fall and prevents others that are weak from overwork, or otherwise ailing, from properly recuperating by spring.

IN fruits there is a large field for investment with quick returns and good profits, and most luscious and healthful crops. From the outlook of to-day, apple-growing and small fruit culture are the most inviting fields in this great branch of industry.

THE condition of industry and trade, and the influences at work that will affect the business world, the year opens more hopefully for the farmer than did 1887. Of course, no one can tell what may happen, but the indications all point to better prices for staple products of the farm.

THE pipe through which the rain-water reaches the tank or cistern should discharge near the bottom, and discharge laterally. In this way the sediment is not disturbed, while the pure water remains in the bottom of the tank as the stale water runs off at the top, through the waste-pipe.

ALSKA is a hardy clover, well adapted to the North. On rich moist soil it yields a heavy crop. It is also valuable for mixture with other grasses for pasture or hay, as nearly all grasses will grow in tufts or bunches and this clover will fill the vacant places and by so doing form a close sod.

ALFALFA demands good, loose, deep soil. If alfalfa turns yellow in the spring, it is not because the soil was damaged by the frost, but because the soil has become too compact and hard and is not adapted for it. In the North the seed should be sown in spring, after danger from freezing the young plants is over.

THE never-ending round of duties in the farmhouse too often crowds out of the housekeeper's life that careful attention to personal appearance which characterized her girl life. The arts of personal adornment which were so successfully employed in winning the admiration of him who is now her husband, are too often forgotten or neglected.

SURELY those farmers' wives who assist in their husbands' business, whether by boarding his men, or by making butter, or raising poultry, or whatever share they assume in improving the resources of the farm, have a just and equitable right to receive a share in the profits. They should not ask this as an indulgence, but it should be considered by both parties as a just obligation.

IF it be put on a meadow, the litter should be well rotted and the manure finely divided and evenly spread, that it may not be raked up in the next year's hay crop. If it should manage to get under the hay, it will spread on the stubble. If the amount is considerable, it will often pay to purchase a manure-spreader; but two men, with two wagons and one team, can haul and scatter a large amount in quite a short time.

TRADE AND TRAFFIC.

FIVE hundred pounds of copper have been shipped lately from New York to Havre.

THE United States imported from Great Britain in 1886 1,173 horses.

NATIVES near Asheville, N. C., get \$1.75 a pound for ginseng root, which they dig in the woods, for exportation to China.

THE total number of failures in the United States during 1887, according to Bradstreet's agency, was 9,740, against 10,568 the year before.

A SYNDICATE has been formed in Japan to handle all the tea exported from that country and also to run a line of steamers between Yokohama and San Diego and Guaymas.

A JOINT stock company with a capital stock of \$25,000 has been formed in Meriden, Conn., for the purpose of manufacturing preservative paper. It is said that oranges wrapped in the paper will keep sound for a year, and that silver-plated ware will not tarnish when wrapped in it.

IT is estimated that there are over 300,000 pounds of peppermint oil in Wayne County, N. Y. In the last fifteen years peppermint oil has been down as low as \$1.50 per pound, and up as high as \$4. Michigan has been raising considerable of this oil of late years, but the severe drought has checked production there, though not to the extent necessary to sustain prices.

THE largest sale of butter ever made in this country was recently made from a creamery in Chautauqua County, N. Y. The number of pounds was 117,600, and the cash received was \$14,136.67. Over 2,000,000 gallons of milk were required to make the butter. The creamery is the largest in that region, and is still in operation at this late date, finding a local market for its goods at thirty cents per pound.

THE total value of all merchandise imported during the fiscal year ended June 30, 1887, was \$692,319,708, of which \$456,608,631 was received at New York. In addition to this there was an importation of bullion and coin valued at \$90,170,792. Of the merchandise, the value of the sugar and molasses imported was \$83,789,670; of coffee, \$50,347,600; of tea, \$10,771,802; of woolen manufactures, \$43,058,895; wool, \$18,424,497; tobacco and its manufactures, \$12,170,463.

THE export of American turkeys at Christmas season to the English market increases each year. Recently about seventy tons of Canadian turkeys were started for New York by steamer for Liverpool and London. Many heavy, tame, bronze turkeys in feather have been shipped as wild, but the decision is losing ground in England as well as Canadian markets. The difference between the caws and bills of genuine wild turkeys and those of farm-raised broods is distinct.

LARGE sums have been sent back to the United Kingdom to the relatives and friends of emigrants who have gained homes in the United States. From 1848 to 1883, both years inclusive, there was forwarded from America through certain banks and mercantile houses \$31,018,587. In the six years ending with 1883 the contributions were greatly increased, the annual average being \$1,485,004. A great deal of money has

reached Ireland from America without going through the hands of bankers. The average annual amount remitted from the Australian colonies since 1875 has been only \$27,500.

FOREIGN GLEANINGS.

THE jubilee gifts of the United States to the Pope of Rome are valued at half a million dollars.

By the death of a lunatic recently the British treasury was enriched to the extent of one million dollars.

SUGAR CANE is grown and vigorously thrives in twenty-one of the twenty-nine States and Territories of Mexico.

Written for The Better Way.

What is Love.

BY A. F. MELCHERS.

Love is the coalition of positive and negative principles having a basic centre on which to operate or vibrate, as it were, and which, when acting for a positive effect, constitutes happiness. But, on the contrary, when acting for a negative effect, it leads to sentimentality, grief, sorrow and melancholy.

Love, in conjunction with sensualism, produces sentimentality instead of happiness. In conjunction with worldliness, grief; with vanity or conceit, sorrow; and with selfishness, melancholy.

Not that sexual love is sinful, evil or wrong, but the abuse is detrimental to health and ends in lust or a passion for this effect. Passion is that which is taken up by the spirit-body as a super-sensuousness impossible for the physical body to enjoy, or that which is infused into the spirit-body as matter, superinduced by over-indulgence—whether in the form of lust, drink, nibbling, the use of narcotics, opiates, etc. As such, it reacts for a similar effect, and if not indulged, or opportunities are lacking, it produces melancholy, gloom, despair or discontent—the latter, when the passion is based on sensualism, and despair when sensualism and selfishness combined. Gloom is caused by the passion being based on worldliness or the love of pleasure, and melancholy when based on love alone. But when indulged under these conditions without consideration, they lead to abject misery. The passion, in its passive state, is almost too much for some to bear, and, when indulged, its activity is increased, and with it the above named depressing reactionary effects or feelings.

Now, love does not simply constitute a harmonious vibration between the sexes, but has much higher, purer and nobler forms than this—sexual love being but the primitive step to the spiritual, and as we advance in the latter, we forget or lay aside the former as something unspiritual. Parental love is higher than the sexual, and a step in advance. Friendship is purer, and should adorn the wedded couples when the fires of youth are on the wane and other cares are pressing. Brother's love is the noblest and should be the same of all humanity. A happiness which this produces is the bubbling up of joy at the centre of one's being, and felt in spasmodic impulses of delight, when coming in accord with those who possess the same form of love. It is that love of soul for soul which exists in Divine Nature, and the outcome of benevolence, charity, self-denial, etc., making man one with God, who is love by virtue of being a life-enity which constantly gives, imparts and bestows, and as such constitutes the highest form of love. Those who seek the material, after this has been experienced, must lower themselves, and when such is possible at this stage, it is because they have some selfish, vain or sensual passion left within or in connection with their being in some way which induces it, or animates their impulses, feelings or emotions for this effect, and which passion must have been originally developed through the misuse of love in some form. Love perverted by sensualism or lust reacting for this effect; love perverted by vanity reacting for a vain desire to be courted or wooed; and love perverted by selfishness reacting for both of the above—the first producing sentimentality or discontent; the next grief, sorrow or gloom; and the last melancholy or despair, and constitutes the just punishment befalling those who have perverted the highest qualification of the soul, or divine gift—love.

But, on the other hand, when exercised in conjunction with purity it creates a cheerfulness within—a singing sensation in the soul, as it in support with music or condition of harmony unseen and unheard by the exterior being. When exercised in conjunction with reason it produces peace and calms the soul, and makes the possessor feel like enjoying it in solitude and away from all disturbances of mortal or material nature. And when exercised in conjunction with humanity or benevolence, charity, sympathy, generosity, etc., it produces that unalloyed happiness or joy within which foretells of the bliss of heaven, and as it will be experienced externally when once locked in its sweet embrace, freed from all that which is either selfish, sensual or worldly, and which constitutes the only true love in existence.

Such is love in reality, and by forgetting the material, man may already begin to experience it as a mortal being—not by praying for it, but by laboring for it, and to do this he must forget self. In that condition it will come unsolicited, and when the heart swells with joy in the moments of either forgetfulness of the worldly, the material, the sensual, etc., man will know that he is experiencing what is known by the superior world as love.

Took Her at Her Word.

A lady living on Charlotte avenue hired a new girl the other day who had evidently been around some and seen the world.

"Hannah," she said to her the second day of her coming, "I want you to take down the parlor curtains and put them in soak."

The curtains were taken down, and a day or two after Mrs. G. remembered them.

"Have you washed the curtains yet Hannah?" she inquired.

"How could I wash them, mem, when they're in the pawn shop?"

"What!" gasped the horrified mistress, "my curtains in the pawn shop?"

"Sure it's your own orders, mem. You told me to put 'em in soak," answered the innocent Hannah.—[Detroit Free Press.

Written for The Better Way.

A Sermon Plea.

Dedicated to and Delivered for the Members of THE BETTER WAY Church.

Text.—"Do and give as merit and occasion demand." "Do unto others as you would they should do to you."

DEAR BRETHREN AND SISTERS.

The text is but the announcement of the outgrowth of the highest law of wisdom; and this jewel—wisdom—but the ruling force in the supernal realm of universal nature; so far above humanity's plane of life that even the small class of the most super-superiorly cultured are capable of sensing its feeblest impulses; but these, even, are ample to teach us that we live to learn—to learn life's better way—that we must "live and let live"—and thus progress. 'Tis well that wisdom proper homes so far above our erring world's moral status, since, thereby, its *esse* must be the more spiritually refined and the more highly sublimated; hence its shadowy, confounding inspirations are the more effective and super-exalting. With such, for introduction, we proceed to consider

TOPIC FIRST.—NATURE'S SYSTEM.

Universal nature seems to consist of several distinct departments: as the Spiritual (realm); the Mental (sphere); the Moral (status), and Physical system.

The Spiritual is the excelsior, the paramount, the aristocratically overruling factor department, judiciously supervising the lesser others.

The Mental recognizes the superiority of the Spiritual, yet has some occasional skirmishing with it. It also contributes to the elevation of the moral.

The Moral department is but the external garment of the Spiritual, and this often badly rent and soiled, and worse patched [by barbarous, fallacious Orthodox teachings, endorsing our social legal murder machines, and correlated endless misery!] and without the gracious, charitable supervision of the highest type of the "Mental," this "Moral" division would prove a misnomer; and at best but a nearly worn-out garment, so generally prevalent is error; but the Spiritual and Mental will ward off social calamities, and care well for their own interests. This "Moral" seems an erring waif! But we pass to the "Physical."

Nature has endowed this department of her self-hood—the Physical System—with a most magnificent and entertaining panorama, whose paraphernalia embraces multifarious varieties of objects, classified by distinct characteristics, making specific divisions and subdivisions: as land, water, atmosphere and electro-chemical force.

The land surface is diversified by mountains, hills, plains, valleys, etc. Some of each of these have forest or woodland adornments, besides here and there water traces—rivers, creeks, brooks and rivulets.

The water surface is mostly ocean, sea and lake, the rivers and lesser streams having comparatively but little surface, may be termed water courses—traces.

The landscape, generally, is adorned with floral beauty, and scenic attractions. Study its phenomena, brethren and sisters, for I must pass to topic second.

"WHAT SHALL WE DO TO BE SAVED?" Not from the Orthodox hell, for in that we have no investments—no interests—nor yet from the jaws of original sin, for these are worn out and harmless. Saved! What from, then? From that base and popular usurper, Ignorance! Incoherence! What from, then? From that seeking whom he may devour. He is quasi omnipresent, hence in this our own church, but herein he is sly and coy, much dreading the kicks from our presiding elder, brother Barney, and also those of some of the deacons and elders.

Now, "What shall we do to be saved?" Why, contribute a large per cent of our cash to the support of THE BETTER WAY. Every worthy member of our Better Way Church should pay to the treasurer from one to five per cent of all his taxable property. Don't be alarmed—but try the experiment, and the doors opening to the homes of our loved ones, will open wider—stand firmer ajar—and our Church organ, THE BETTER WAY, will then become the ablest exponent of our dear, spiritualistic philosophy extant, and keep at bay our mischievous foe, so much to be dreaded and saved from—state ignorance, and his coadjutor, selfishness! But now to topic third!

OUR TRIALS IN THE UPPER COURT.

Yes, we shall all be tried there. And the judge that will try our cases is each one's own conscience! But there is also, for convenience, an examining court, especially for the accommodation of the Better Way Church members—judge Justice, presiding.

And he now orders up for trial our late deacon, Doolittle. I will report to you, in short hand, brethren and sisters.

"Deacon Doolittle, present your record," orders the judge. Judge's clerk reads therefrom: "Subscribed to the Way; or Better Way Church fund—for the support of the Church organ, THE BETTER WAY, two dollars."

"How long have you been a member of the Better Way Church?" asked the judge.

"Since its organization, in July last."

"Your Church has been and is yet needing money-aid, and you donated only two dollars," announced the judge.

"That is all, sir, your honor," replied deacon D—.

"How much taxable property had you during this period of membership?" asked the judge.

"\$28,400," responded Deacon D—.

"Holy Moses!" exclaimed the judge.

"Well corresponds you name with your practice. Sinful, selfish, sordid, man-

mon serving miser! Stand up and receive your sentence! Hear it:

"Thy offense is rank! It smells of hell! Depart to the left, and travel to the 'desert of despair,' and there remain in utter morbid loneliness, 'till thy bitter reflections and cruel remorse have developed thee a man. Then wilt thou be qualified to return to earth and teach others a better way, to give far more liberally of their abundance! Go!"

Such, brethren and sisters, was the fate of deacon Doolittle!

Take warning, we, and let us Doo much. The liberal of purse, buy wisdom, show mercy, do good, aid the poor, and will keep alive THE BETTER WAY: our bright pathway to the realm supernal! Again our text: "Do and give as merit and occasion demand." Yes, do this, do so, and our indispensable paper will live, live ever, and culture our hungry, craving minds, thus qualifying us for a high state of philosophic, rational enjoyment in the bright, grand "land of the dead."

BY ONE OF THE ELDEERS. AMEN.
PORTLAND, ORE.

Written for The Better Way.

Invitation.

BY EMMA TRAIN.

Come, O Truth and Tarry long,

Sing the purest, sweetest song

Till upon thy holy breast

Weary heads shall find a rest.

Where dark falsehood builds its shrine

Shed thy blessed light divine,

Till the souls that worship there

Learn a better, grander prayer.

Where injustice takes its stand,

Reach thy tender, helping hand,

Till the evil slinks away

From the glory of thy day.

Where dread poverty is found

Let thy wakening voice resound,

Till its victims learn to rise

To the light of clearer skies.

Where deep sorrow with its tears

Tells of mortal doubts and fears,

Linger with thy soft caress

That alone can aid and bless.

Where the shadow dense of crime

Touches on the shores of time,

Choicest seeds of progress sow

Till life's purer flowers grow.

Holy Truth, though crucified,

Thou hast never changed or died;

But from out the funeral pyre

Thou hast only risen higher.

O! in kindness let thy smile

Linger for a little while,

Till we've learned to climb the stair

To thy kingdom pure and fair.

Blessed Savior, thou alone

Can for earthly sin atone,

By the lessons thou canst give,

Teaching spirits how to live.

O! then come and tarry long—

Sing thy purest, sweetest song

Till all souls these latter days

Learn to chant thy deathless praise.

What Mr. Kellar Did—and Didn't.

To the Editor of The Better Way.

I have been a careful investigator of the claims of Spiritualism during the past eight months, and have availed myself of every phase of evidence, pro and con, to be found in Cincinnati during that time. In my research after truth I have not failed to note the positive and persistent assertions of certain conjurors and magicians that they could produce, by the aid of their art alone, any and all of the results obtained by mediums.

Mr. Kellar, the magician, appeared before the Seybert Commission, of Philadelphia, and produced writing upon slates in a manner which those present were unable to understand. This gentleman claims that he can duplicate, by juggling, etc., any physical manifestation of spirit power, and as he is styled "The King of Magicians," it has been my great desire to ascertain if he can substantiate his pretensions.

Mr. Kellar is filling a professional engagement at Heuck's Opera House in this city during the present week, and in pursuance of my desire to know what his powers were I sent him the following communication:

"CINCINNATI, O., January 10, 1888.

"MR. KELLAR—Dear Sir:—The claim has been made in some of the public journals and by some of the adherents of the Seybert Commission, of Philadelphia, that among your many wonderful feats of magic, etc., you can produce independent slate-writing by means of juggling, etc., under the same conditions and restrictions as those under which mediums for the manifestation of spiritual phenomena produce such writing. Now, if you can accomplish this, many intelligent persons would be glad to know it; and, if you will consent, a test of your ability in this direction is desired.

"The conditions" which I suggest are as follows:

"The success of your effort to be decided by a committee of three persons. You to select one, I to select one, and these two to select a third. In the presence of yourself and this committee I will produce an ordinary double slate, closed and securely fastened—which is not to be opened or unfastened until your attempt is concluded. Between these two closed slates I will have placed a piece of slate pencil the size of a grain of wheat, and a slip of ordinary writing paper two inches wide and three inches long, on which will be written the name of one of my spirit friends. This closed double slate and contents are not to go out of my hands during our interview.

"Now, if you shall write or cause to be written on either of the inner surfaces of said slates, by any means other than mediumistic power, an intelligent and pertinent message, signed by the name written on said slip of paper—then it is to be considered that you have succeeded in producing independent writing under medial conditions. If the writing is not so produced, then it is to be considered that you have failed in your undertaking.

"If you make this test in the manner prescribed, you will be liberally compensated for your services, whether you succeed or not.

"Trusting that you will consider this proposition as having been made in all candor and good faith, I leave it with you. Any reply you may make and address to me in care of the office or editor of THE BETTER WAY, Cincinnati, O., will receive my prompt attention. Very respectfully,

JOHN CALVIN.

On the ensuing day the following paragraph appeared in the "Amusement Notes" of the Cincinnati Commercial Gazette:

"A gentleman signing himself John Calvin has challenged Mr. Kellar, the magician now at Heuck's, to a slate-writing 'test,' which Mr. Kellar has accepted, agreeing to forfeit \$500, to be devoted to some charitable institution, provided he fails."

On the same day I went to the office of THE BETTER WAY, expecting to find a formal acceptance of my proposition; but nothing from Mr. K. had been received. I then went to the Opera House previous to the matinee performance of the day, sent my card to the gentleman and he received me very cordially in his dressing room, where, during a very pleasant interview of perhaps ten minutes, Mr. Kellar informed me that he declined to make the test under the conditions stipulated, giving as his reason that it was absolutely impossible for him or any one else, either by spirit aid or not, to succeed under the restrictions specified in my communication to him.

Now, there are very many readers of this paper who have attended sittings for slate-writing, whose invariable custom is to carry their own slates or blank books with them, in order to preserve the communications received. These slates or books never leave the possession of their owners, and in them they habitually receive written messages from the spirit-world. I have in my possession a little book which I have carried with me to many sittings with a medium for independent writing. There were quite a number of communications written therein during these visits, and I know that the mediums never so much as touched the book. Therefore, to persons who have had these experiences—to whom such occurrences are an actual knowledge—are not Prof. Kellar's claims to duplicate, his declination to attempt, and his statement of the impossibility of such productions, proof of a very strong character that spiritual manifestations cannot be produced by simple magic, conjuring or jugglery?

Respectfully,

JOHN CALVIN.

CINCINNATI, January 12, 1888.

Charles Darwin.

The Religious Beliefs of the Great Naturalist.

After reading the brief autobiographical chapter, most readers of the "Life and Letters of Charles Darwin," just published, will turn at once to the pages which treat of his religious beliefs. The world takes a striking interest in the religious opinions of its great men, and will not willingly let one of them pass without calling him to the bar and taking his testimony. The impulse to do this is a right one. The final view of religion is to be determined by a comparison of the judgments of the greatest men of all classes, the extreme of one man correcting the opposite extreme of another. Mr. Darwin's testimony, however, is of importance, mainly, in enabling us to trace the influence of the doctrine of evolution upon the religious beliefs of its discoverer and leading exponent. He was educated in the expectation of becoming a clergyman of the church of England, and during the expedition of the ship Beagle declares himself to have been quite orthodox, incurring the ridicule of the officers for quoting the bible as an unassailable authority on some point of morality. The influence of his later investigations was unfavorable to revealed religion, but he intimates a degree of uncertainty, and says more than once that he has never thought deeply enough upon such problems to justify any publicity of his views. In a letter written in 1879 he says: "I may state that my judgment often fluctuates. * * * In my most extreme fluctuations I have never been an atheist in the sense of denying the existence of God. I think that generally (and more and more as I grow older), but not always, that an agnostic would be the more correct description of my state of mind." The law of natural selection seemed to him to destroy the old argument from design in nature, on which Paley so largely relies. He did not think the universe the result of chance, but the proof of its creation by an intelligent mind seemed to him incomplete. He recognized the instinctive belief of mankind in the existence of such a being, but says sadly: "With me the horrid doubt always arises, whether the convictions of man's mind, which have been developed from the mind of the lower animals, are of any value or at all trustworthy." His final conclusion respecting the existence of God and the immortality of the soul was undoubtedly expressed in a letter to a Dutch student, written in 1876: "The whole subject is beyond the scope of man's intellect; but man can do his duty."

While these views are interesting as coming from a man who had won the right to have his slightest word considered, the world will not be content to rest in this hopeless attitude towards the greatest problems of life. Religious faith has already adapted itself to the doctrine of evolution, and has proved that which Mr. Darwin himself said, "the theory is not yet incompatible with the belief in a God." That he did not find the method of reconciliation between the old theology and the new philosophy is not strange, remembering his absorption in his own pursuits, and that his discovery forced a restatement of many of the old doctrines. This required habits of mind which the great observer and discoverer of natural selection confessedly did not possess. Of no other man was it ever so true that this absorption in the study of one branch of science unfitted him to be an authority in another. Nor did he ever claim the right to dogmatize on any subject outside his sphere, but with that modesty and candor which characterize all his work, admits that all his religious opinions are of little value. He attempted to give them special value would be equally unjust with ecclesiastical condemnation of uneducated dog-

trines of science. It may be said, also, that the position, antagonism—contentment in the presence of an unsolved problem—is unscientific and untenable. Science, and most of all for an inquirer like Darwin, should be the last place between belief and unbelief.

It is delightful to bear witness to the far higher and unchallenged orthodoxy in character and action of Charles Darwin. Seldom has the truth found a more laborious, faithful or devoted seeker than he. His life was a continuous struggle with disease and physical weakness. His working hours were only two or three a day, and these were interrupted by months of illness, yet he did an amount of work and made contributions to science unequalled by any other man of his generation. The "Origin of Species" cost him twenty years of labor. On its publication he stood alone among the scientists of England. He was assailed with a bitterness which none but teachers of religious heresies had ever before experienced. He was cursed in the name of the Lord, and rebuked in that of science; but he held his peace, entering into no controversies either on one side or the other. His private letters show no trace of bitterness, no hostile words against religion or the critics who assailed him. This certainly is heroic, and one of the noblest instances of self control under rare provocation that has ever been known. Only his intimate friends, however, knew the symmetry of his character. One of them has written of him "that he was the most genial, warm-hearted, generous, and affectionate of friends; that his sympathies were with all that was good and true; and that he had a cordial hatred for everything that was false, or vile, or cruel, or mean, or dishonorable. He was not only great, but pre-eminently good and just and lovable." Whatever his intellectual heresies, the man of whom this could be truly written was religious in the highest sense. The religious world is rapidly outgrowing the fear of "Darwinism." Its earlier attitude toward the great naturalist is a cause for shame and sorrow, for which it may now try to make a late atonement by cheerfully recognizing the beauty of his character and the sincerity of his devotion to the truth.—[Providence Journal.

Answer to Mr. H. W. Boozer.

To the Editor of The Better Way.

In your issue of January 7, Mr. H. W. Boozer, wants to know about what is called "Whole World Soul Communion." Of course we can only give our own individual idea about the matter. From this standpoint I will attempt to answer Mr. B's question. Whenever Spirit Communion arrives at a point where it can be centralized and brought down to time and space and under one general control, then it will be in a condition to be taken hold of and run in the interest of the few that choose to control it. So far as I can learn, this Whole World Soul Communion is an attempt to centralize the whole of what is called Spiritualism for the purpose of getting control of it. And I ask, what is to hinder the Catholic church, or any other church, from controlling it just as soon as it is in a centralized condition, so it can be gotten hold of. Now Spirit Communion is virtually a home institution, and every household that knows of it rears its altar to Spirit Communion on the old hearthstone, and there builds up around that family altar a shrine for all that is high and noble in the family. Around that altar gather father, mother and all the little ones to listen to what sister Jennie or brother Tom has to say from their stand point in the life that seems so far away, and yet is so very near. I often visit in families where departed friends rap in all parts of the house; and yesterday I called at a house and was invited into the dining room to hear daughter Jennie rap in the china closet; and all day long had she rapped for father, mother and brother, and at eventide the little toddlers were running up to the door and asking for a rap from aunt Jennie. I would rather sit one hour and hear from the other side through such altars as this, than sit an eternity in a Whole World Circle for Soul Communion.

As for me and mine, give me the family altar, the home circle, the individualized condition of our present situation, in preference to all the Whole World Soul Communion there can be this side the other life. Others may think differently, but whoever sees the day that spirit communion is in a centralized condition, so that it can be gotten hold of and completely organized and controlled, will see the beginning of the end and the downfall of this grandest of truths that ever dawned upon the darkened minds of the children of this, our mother earth. It is my eternal hope that Spiritualism will never organize so it can be controlled by a central power on earth. May it always be controlled by the higher powers above, by the spirit world, and may the day be far distant when the Whole World Soul Communion leads to organizing, centralizing, combining, or corraling spiritual matters among mortals, so that any church, any nation, any individual, can control it in the least.

No Whole World Soul Communion for me. Let the family continue to gather around its own altar and each one commune with his or her own dear loved ones as may be desirable, and then no creeds, no dogmas, no sects, no church, can rule us, but we will always bow in meek and humble submission to the sweet and harmonious influences of the Spirit world and us. May the Great Spirit aid and grant us this our humble prayer, which is the prayer of thousands who know of the life immortal beyond the veil.

Buffalo, N. Y. J. W. DENSON.

Outward Bound.

The hour has come, strong hands the anchor raise,
Friends stand and weep along the falling shore;
In sudden fancy that the safer stays
Who stay behind, that some new danger lays
New snare in each fresh path untrod before.
Ah! foolish heart! in fate's mysterious lore
Is written no such choice of plan and days;
Each hour has its own period and escape
In most familiar things familiar shape.
New danger comes without a sign or sound;
No sea or foreign roils that break each morn
Across our threshold, that some day is born.
We sail at sunrise daily "Outward Bound."

The above sonnet, from the pen of Helen Hunt Jackson, is truly an expression of her great faith and confidence in the invisible side of life. Writing to a friend a few days before her transition to the higher life, she says: "There is nothing to be done, and I suppose I have but a few days to live. I shall be thankful to be released." Good-bye, many thanks for all your long good-will and kindness. I shall look in on your new rooms some day be sure, but you won't see me." In speaking of her principle work "Ramona," she says, "I did not write that book." It was written through me, I wrote it faster than I can copy. Such has always been the confession of genius that all their best work seemed to be written through them by some power outside of their own consciousness. This, however, is not necessarily a foreign control, but the true Soul or Higher Self of the writer.—[The Gnostic.

A Wolf on his Track.

The R. P. J. says it "stands ready to give space to discuss impersonal principles, but not for the expression of opinions as to the taste, morals, sense, or the qualifications of the discussor;" all of which is good. In the same column it indulges in a vulgar tirade against a prominent Spiritualist, (Wetherbee) simply because he dissents, as do many others, from the Journal's methods. It would be difficult to compress more slang some of it cruel, in the same compass. I think I am nearly as old in the cause as Colonel Bundy, and flatter myself that I know as well as he what belongs to genuine Spiritualism; also the importance of purging it of damaging excrecences. But I have no desire to make its instruments and votaries little gods by endowing them with infallibility. I can see no use for slashing around after frauds and smashing things like a masculine bovine in a china shop.

I find the Journal endorsing mediums whom others denounce, and commending a lecturer who, unless reformed, is unfit to occupy any platform as a teacher, save as an example of the depths to which an educated man can sink.

I am not doubting his motives, as he does those of others, without knowledge, while I dissent from his conclusions, for that which was no fault of theirs, if fact, that it behooves all critics and investigators to be sure of their ground before they make sweeping attacks upon people who may be innocent of any intentional deception. Fraternally,

WASHINGTON, D. C. J. B. WOLFE.

Interesting Letter from Mrs. Dr. Harvey.

To the Editor of The Better Way.

Glad am I to get the January 7 number of THE BETTER WAY. The lecture on the first page through the mediumship of Mrs. E. R. Clough, is a valuable one. It deals directly with the questions that are being discussed by advanced Spiritualists and thinkers. We as mediums can make no true progress only as we consider the basic principle of our mediumship. We must not consent to be mere tools in the hands of any spirit; but we of ourselves must be able to judge of the character of all spirits that approach; whether they be in or out of visible form. Spiritualists must look well to their laurels. We have a school of philosophy in our midst, the adherents of which claim to have the basic principle of a true Spiritualism. They are called Christian Scientists. They claim no new truth, but a bringing forth and putting in a reasoning light the realization of true Christianity. The Spiritualist finds nothing new in their ideas: Those who have believed that we must try the spirits and see whether they be of God (or good), such and only such can understand the New (Old) Truth. We believe that the truth shall make us free. For many years we have asked: What is the Truth? This is not answered by metaphysical and speculative thought alone, but by the still small voice, that can only be heard by the inner life of the soul. We have long taught that all evil comes from ignorance, and a turning away from the divine within us. Many persons are led into error by believing that everyone called a medium must be good; but we have learned by sad experience that this gift is often subjected to base uses, and that which might be a power for good has dragged many down, even below the level they occupied before they were conscious of being thus gifted. We do not, as a Christian Scientist, wish to ignore our knowledge of Spiritualism, but to do all we can to make all our brothers and sisters conscious of their God-given power, and have their lives so pure and clean, that they shall indeed be read and known by all men as living epistles of divine truth. Yours Fraternally,

DR. SARAH E. HARVEY.

No. 333 W. Thirty Fourth St. New York.

The Devil.

I shall treat of the Devil entirely from a Biblical point of view. Doubtless I ought to do this; the Christian Devil is a Bible institution. I say, advisedly, the Christian Devil, because other religions have boasted of their devil, and it is well to prevent confusion. But I frankly admit that none of these religions have the honor of a devil so devilish as our own. Indeed our Devil ought to be the best; it is the most. No other religion besides our own can boast the array of popes, bishops, conferences, rectors, incumbents, and the paid preachers of various titles. And all these to preach against the Devil!—[Bradford's "Few Words About the Devil."

THE BETTER WAY.

THE WAY PUBLISHING COMPANY
Every Saturday.

L. BARNEY, EDITOR
Assisted by a Corps of able Writers.

CINCINNATI, JANUARY 21, 1898.

At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

AN INQUIRY IMMINENT.

"Is the editor here?" asked a full, round, cheery voice, just inside our sanctum door, at a late hour Tuesday afternoon.

"Yes, sir."

"I would like to see him."

"He is at your service. What can he do for you?"

"Are you the man?"

"I am he."

The gentleman was guilty of staring, but he was soon conscious of the rudeness and blushed. He was well dressed, looked intelligent, vigorous and alert, but brought into our den an air of nervousness which was certainly contagious, for we felt it from the crown of the head to the dilapidated tips of our last year's slippers.

"Hm!" he exclaimed; "I had pictured to my mind a different sort of person, and expected to meet a romantic, imaginative, distraught individual, with a defective eye, a hooked nose, and, possibly, a cloven foot. Ha, ha, ha!"

We joined in the laugh, but not heartily.

"Then you are disappointed?"

"It may be happily so. We will see. So you believe in Spiritualism?"

"No sir."

"You do not?"

"Decidedly not."

"And yet you are editor of a spiritual newspaper? You must be a—hypocrite!"

"Not so bad as that, sir. Spiritualists advocate that which they know, not what they may happen to believe, or believe they believe. We have positive knowledge of the truth of Spiritualism, and therefore you can see for yourself that mere faith in it would be surplusage. Belief implies doubt. We have no doubt. There is no room for doubt, any more than there would be upon the points involved in a demonstrated problem. The proofs are as strong as facts can make them."

The gentleman assumed a quizzical look. "Do you mean to tell me that dead men and women return to earth and talk to mortals, and that you have seen them do it?"

"No."

"Then what is it you mean?"

"That the spirits of the so-called dead communicate with mortals as readily as mortals communicate with each other, and that the evidence of this fact is conclusive to every sane intellect."

"How conclusive?"

"In the facts which relatives and friends communicate, and which, in many instances, are wholly unknown to every other person in the world. These are related in such nicety of detail that they confound doubt and establish the truth triumphantly."

"But of what advantage is it to impart facts which are already known to their recipients?"

"They establish the identity of the communicating intelligence and the fact of a future state of existence. In other words, communications like those described cannot come through fraud, but must reach us through the spirits represented, who employ these confidential utterances to assuage all doubt and uncertainty. In themselves they may amount to but little, but they prove in their results 'upon what a slender thread hang everlasting things.' Do you comprehend my meaning?"

"Very fairly, I think. I am told that these spirits are sometimes seen, and that they speak to mortals by word of mouth. How is it?"

"Every word true."

"Of your own knowledge?"

"Certainly."

"And you can give me the same proof?"

"I can try, and hope to be successful; but success cannot be guaranteed. You must really want the evidence and become receptive of the truth of Spiritualism before the best results can be attained. You might as well seek luscious peaches on bramble bushes as to pretend to search for truth so long as you prefer error, for that which you would rather possess will occupy your mind and heart. Do you want the truth?"

"I do."

"Then come at this hour next week and I will assist you in its faithful investigation."

Such was the arrangement. It may lead to interesting developments, and, if so, our readers shall be kept posted in their progress and results.

Brother J. W. Dennis, of Buffalo, does not enjoy the idea of Whole World Soul Communion, and gives his reasons for dissent. We think it a mistaken idea that any church or association of men can, under any conditions, obtain control of the angel world for base purposes, or to carry into effect a scheme of mere worldly ambition, and therefore we vote for a Whole Universe Soul Communion. At the same we are glad to hear that which may be honestly said in opposition, and therefore take pleasure in dressing Brother Dennis's protest in the garniture of print.

EDUCATION FROM THE PROGRESSIVE STANDPOINT.

Education now-a-days is not according to the old definition, and it is rapidly discarding old methods. The educated man is no longer the graduated collegian, but the man of sound, practical, common-sense knowledge, who knows himself and something of the laws of nature, and acts accordingly. Such is not the generally accepted idea, but it is truth.

Without truth for its basis, education, so-called, is a mere empty husk, and even much of that which passes current in this day of enlightenment is simply the tawdry bedizenment of a shallow mind, and a libel upon that intellectual alertness which is the legitimate result of wholesome mental drill. Half of the best college course is useless, because not practical. For centuries we have been told that mere speculative texts were used for disciplining the mind, and ancient languages to impart a fair knowledge of classical literature, whereas it is proved that practical knowledge is the only reliable mental discipline, and that the best classical literature is in our native tongue. Then what becomes of differential calculus, conic sections, and all the nice hair-splitting of ancient logicians? What shall be done with Horace, Homer, Sophocles and Euripides? These works and authors may be used for mental diversion, if time permits, but the day of their serious study for the business of life is rapidly passing, and with the next generation they will be scarcely more than a pleasant tradition. At any rate, for the benefit of true education, we hope so. What leading college will be first to discard from its curriculum that gauzy fabric of fraud known as "the higher mathematics," and the little snatches of Greek and Hebrew with which it has so long darkened knowledge? It will deserve well of its country. We are not prepared to declare war against the Latin grammar till we have a grammar of English, and this probably means a long armistice.

This age is essentially utilitarian, and has no use for knowledge that is not useful. It discards no art nor science, nor shrinks from any attempt to reach truth, even through means which are essentially experimental, but its search for mere ornament is characterized by lack of enthusiasm. Its gods and goddesses are farmers, mechanics, housewives and dairy-maids, and the scientist is their very obedient and industrious servant. Scientific farming has become the rule, and it is the same with scientific kitchen-craft. Merchandizing is reduced to a system, and even the learned professions are gradually becoming liberalized, preparatory to something in the way of progress. Education is no longer in the old rut, and it will be many years before it makes a deep groove by sticking to one track, as in the past.

At Grand Army Hall last Sunday morning, Mr. Walter Howell talked to a large and intelligent audience on the subject of Education. He said that the present system of instruction is not well adapted to the requirements of the human mind, and that something better is persistently demanded. In fact, he intimated that our educational institutions are at fault organically, and that some of them are more liable to lead pupils astray than to direct them aright.

This is a startling declaration and liable to be seriously questioned, but Mr. Howell advanced many points and illustrations in support of its truth, and made considerable progress toward establishing it. Among indisputable facts which demonstrate to some extent the tenebrosity of his premises, he mentioned the results of our educational system in the superficial knowledge of certain useless things it imparts, and the laxity of its moral support. Then he pointed out many things which ought to be taught, as of higher importance than any branches which are imparted, and this from a moral as well as a practical standpoint. Of the sons of the rich who are educated in the best colleges, simply because this grade of education is a luxury, and is never expected to have practical use, he spoke in terms of merited criticism, calling them drones in a hive where all owe the duty of reasonable industry. "The young oak that is nurtured in the greenhouse will never become the monarch of the woods on the exposed hillside. They are parasitical plants that stunt and choke the tree they seem to shelter. Men so brought up are deficient in elasticity of intellect; their minds have no spring, and they frequently want that moral quality which breathes life and vigor into all the faculties, the absence of which no others can compensate, even by their presence in excess. We mean that unflinching determination not to be borne down by difficulties—that enduring perseverance not to be overmastered by defeat."

Not only the education of the head, but of the heart as well, was treated, and, in short, that cultivation of all the powers which best fit men and women for the duties of life. It was held that the moral and physical powers should have as careful attention as the intellectual, and that, as the result of such teaching, we may hope to ultimately reach the best condition possible to humanity.

"He would be a sort of nice fellow if his judgment didn't lag so terribly behind his ambition," is the remark a Chicago citizen made to us last Sunday while dwelling upon the native goodness of him of the *File-Us-Off*. "He is very intellectual, but his mind refuses to act in the right direction," concluded the apologist from the Windy City. These points should be weighed in mitigation of sentence.

FAIR PLAY IN POLITICS.

The above is a good title for a brief essay. There is occasion enough for its urgency. It is claimed that "all is fair in love and war." This saying is sometimes amended by adding "in politics." In a presidential or national political campaign, it is the people that have to decide the issue pending. Now, but comparatively few of the people are politicians, and why should they be compelled to act from the political standpoint? The masses in this free country love the flag and all that it represents. If any foreign country should insult the Stars and Stripes, or make wanton war upon it, how quickly and spontaneously the people would arise in their might to resent and repel such an insult. Patriotism is an instinctive complement of the American character. It is a force stored up in the hearts of the sons of America that can be actively brought to bear with irresistible power where a supreme occasion seems to demand its use. It is to be regretted that this instinct is not nearer the surface, and more available as a power for good. The people are usually divided into two great political parties, each of which boast of their great love and devotion to the common country. We believe that the great number of both parties are honest in making this claim.

These mighty hosts arrayed against each other are officered by leaders of various grades called politicians. The politicians may be described as those holding office or those who wish to hold office under the Government. This ambition is perfectly legitimate. Office holders, as a class, are honest and capable. The executive departments, throughout all their branches, are clean, as they ought to be. Whenever official corruption is discovered, as discovered it is certain to be, it will be found to be confined almost exclusively to the legislative departments. This greater degree of depravity on the part of the legislators, as compared with other departments, is singular, when it is remembered that they come often and directly from the people, whose servants they are.

A brief tenure of office has its disadvantages.

As we have said before, and are glad to repeat as often as we have the opportunity, "There is as much purity and good sense displayed in the management of official business as there is in any business of a private nature." There is a large class of worldly wise philosophers, who will wag their heads with owl-like gravity and exclaim, in response to this sentiment, "How verdant!" Reader, what do you think and say? Do you believe with these sublimely conceited cynics that there is nothing good nor pure under the sun? If so, what is the basis of your belief? You elect men to office from among yourselves. Were these servants that you send to the seat of government to represent you, originally so impure, or are disloyalty and corruption the natural concomitants of official servitude and inseparable from it? If it be true, as so many would have us to believe, that all the great men of either party are deceitful in all their pretenses and dishonest in all their practices, what a lovely country this is in which to live!

We are told that "parties are aggregations of men acting together in order to secure some object that they have at heart, political or non-political." Well, what sort of men were they who constituted the pith of those parties whose achievements the orators glorify—Jefferson, Jackson, Lincoln, Seward, Chase, Andrew, Sumner, Fessenden, Greeley, Stanton, Wilson, Ben. Wade, Thaddeus Stephens, and so on? These men, as representatives of parties, endeavored to preserve to this nation the political heritage of national independence, to consolidate the national unity, to assuage personal liberty and justice, to so change the laws of this country as to make them and keep them in harmony with the noblest aspirations and best impulses of the people.

"Now," say they, "compare with those men and those objects the men that are at the head and front of parties to-day and answer to yourselves sincerely whether," etc.

This comparison will be recognized as one that is frequently made, differing only in that it is made to serve the interests of some one political party.

Those who constitute our great circle of readers will probably exclaim, upon reading this, "Oh, of course, it is all wrong, this slandering of our public men, or glorifying the dead that we may the more easily do the living. But, what of it? No one believes it; it is only the usual campaign nonsense. The very dead statesmen that are now represented as having possessed so much wisdom and virtue, were, in their time, the subjects of similar comparisons, and quite as much vilified as our present political leaders. The same kind of oratory and literature are prevalent in every campaign. They are unworthy of serious notice."

The exaggerations incidental to heat of partisan discussion may be overlooked, perhaps; but the cold-blooded and premeditated falsifications ought not to be passed by in silence. No matter what may be the inward conviction of a political orator, he would not have the foolhardiness to give tongue to such baseless innuendoes as may be found emanating from a large portion of our public press. His presence would not for a moment be tolerated on any platform. It is mainly our newspapers that are guilty of such indecencies. Their malicious and poisonous

utterances are effective, as they are intended to be. That is why they are written, and why they are well paid for. All is not fair in politics. Filth, falsehoods and slanders should no more be tolerated here than elsewhere. Any newspaper that is guilty of such diabolical foulness should find no place in the office or home. Of all kinds of pernicious literature it is the worst, and is most instrumental in debauching our public morals.

It may be easily recognized. It usually styles itself independent. Satan is sometimes recommended to us disguised as an angel of light.

Our esteemed correspondent at Louisville is informed that there is but one Spiritualist Society, known as such, in Cincinnati, and that is the Society of Union Spiritualists. Then there is the First Spiritualist Church, Rev. James A. Bliss, pastor, which is an independent organization, and enjoys stated preaching every Sunday afternoon and evening. Those who prefer church discipline and practice, under a rigid administration, attend the meetings of this latter organization, and those who prefer a larger liberty of individual expression, go to participate in the services of the Union Society at Grand Army Hall.

Some good Spiritualists will criticize us for admitting the communication of our Newton, Ks., friend to the "Free Lance" department this week, but we do it in the interest of truth and justice. This lady's experience is not unusual. In fact, we have had some of the same sort ourselves; but having had so much that was indubitably genuine, and so much that ought to have been genuine, and probably was, we know "etherialization" to be a grand truth, and it is good enough "materialization" for all practical purposes, surely. There is still another fact this good lady should bear in mind; that deceptive and misleading spirits sometimes take possession of a circle for the purpose of injuring Spiritualism, and that, to gain their ends they not only wear corsets and petticoats, but scent their breaths with onions, garlic, beer, and sometimes with a miserably poor article of whisky! But please remember that there must be a genuine article before there can be a counterfeit, and that it is only the thing of great value which is worth imitating.

Written for The Better Way.

What Is Evidence?

"Belief in eternal life was an instinct rather than a demonstration." Such is the received opinion and the usual statement. Now, do you know I cannot acquiesce in that? There are some few medium-like temperaments that doubtless feel as if they knew there is another life. I presume A. J. Davis is one of this kind, but to the vast mass of ordinary people the conception of a future life (using "future" as meaning eternal life) is as impossible as that of infinity. And the more we try to reason on it the more do we get confirmed in the natural idea derived from first appearances: "death ends us." Like the idea of the flatness of the earth, its immobility, of the revolving of sun and moon, like in fact all our first opinions; it is derived from what seems. At first death is strange, unreal—life is the real. Then the child, from seeing insects and fowls killed, gets an idea of death. Now does it ever strike the childish mind that, although the fly or a pet bird is dead, yet that it still lives on? No! All opinion of the individuality is confined to the form. See how carefully, tenderly the child regards the body of the dead pet; so do primitive people their dead bodies. So even do we as inheritors of these natural traits. And the half-savage, primitive religions, like our early Christians, so hold to the body that they actually think there shall be a gathering of bones, etc., at the trumpet's resurrectional blare, and yet it is as senseless as to hope for last year's hair clip.

Many years ago, living much among, and even with wild Indians, I settled that question of the instinctive belief in a future and its origin among wild people to my most perfect satisfaction. Talking of "silly, credulous fools;" now if any one believes the wild Indians to be such he is perfectly green. Of course, the Indian is not posted on a vast number of curious things our ordinary folk are familiar with. But take a hundred of our low-class whites at random, and a hundred Indians uncorrupted by contact with us, and if the difference is not vastly in favor of the Indians as gentlemen, as reasoners, in respect of common sense, I know nothing at all about the matter. And of all people on earth none surpass the Indians in that very point—plain, common, practical sense. They reason plainly and directly from the appearance. In short, the last man on earth to imagine that a dead man, whose body has been destroyed, "is still alive," is the American Indian while still the untutored savage. You might as well tell him that he is eating the game and smoking "kinne-kinick" consumed last year. If there is a natural materialist, 'tis he.

I well remember hearing a highly educated atheistical gentleman, while en route to take his position as Indian agent, say, "It is not to be wondered at if poor, ignorant savages believe such stuff—credulous wild men;" and seeing him a year later with his tones all changed: "Naturally the Indian is our superior." "I don't know what civilization is—once I thought I knew," etc., etc. Such are texts of some

of his discourses then. "Still, the Indian believes in such stuff as a future life, does he not?" I persisted in questioning. He looked gravely at me and said: "Let me tell you three or four stories now, seeing you told me to me last year." I remember but one of them and it will suffice to explain:

"Not long ago," he said, "our chief Indian, a man of as good sound sense as I ever met, and a good companion for me or any other man, came in hurriedly form a walk he had been taking far out on the reservation, and ordered his pony with all his blankets, ropes, etc., to be brought before him, for he said, 'I have met my brother, who ordered me to get ready as I was to come to him right off—this very day.' No advice, no efforts could get him to delay the preparations. Not a thing was the matter with him, to all appearance. Well, his pony was brought out, all preparations made—his pipe filled, his blankets put around him,—and down he sat, smoking and conversing with his friends, yet within an hour he had simply breathed his last. I know that to be true," concluded the Major. (Major is the title of an Indian agent.)

Here, then, I say, by your instinct. It is the kind of instinct required by such as myself—a centre blizzard, pop between the eyes, and a good many of them, too. We have not imagination enough. "Seeing is believing, but feeling the thing is the naked truth," and that we must have, and not only ourselves but we must compare notes with others, because it is so contrary to our "instinct." And then the Indian has seen so many tricks, has devised so many shams to outwit his enemy, and knows all the arts of the bargain and sale life, too; and if you are talking sentiment and if your sympathy gushes he is the very fellow to ask, "How much do you sympathize?—how much cash?" And he is the last man to believe in another fellow's dreams, let alone his own, unless induction confirm them. How then is it that he believes in the future state? He has killed his enemy; scalped him. He has seen his friend perish and helped to cover sods or waves over all that was left of the mortal coil. How then does he believe he still lives? Simply because in the life of himself and others of his tribe are ten thousand experiences that are as convincing as a hand-shake of the reality of its seeming, and he is not philosopher nor scientific enough to argue himself out of it.

HOLT.

"Did she have a rawhide when she assaulted you?" asked his Honor, of a meek gentleman who accused his wife of assault with intent to kill. "No, your Honor," said the poor man, feeling of himself tenderly, "I'm the one that had the raw hide; in fact, your Honor, I have it still!" —Buffalo Courier.

New Year's Event Villa Montezuma.

There was a brilliant gathering at Villa Montezuma, on New Year's Eve, of a few of Jesse Shepard's friends, invited to see the old year out, and to listen to a grand concert by the incomparable artist who inhabits the famous villa. The guests began to arrive at nine o'clock. The mansion displayed a surprising amount of artistic taste in the floral decorations.

On entering the drawing room, the air was laden with the fragrance of orange blossoms and Louis Phillippe roses, which graced a beautiful vase on a mahogany cabinet to the right. Over it, at each side, an immense pair of superb satsuma vases were filled with branches of holly: the red of the berries and the rich yellow of the vases forming a striking contrast of color and effect.

Across the room to the left, stood a Japanese cabinet of ebony, inlaid with figures and flowers of mother-of-pearl and ivory. On it, were two large Japanese vases filled with jacquemint roses. In all parts of the room were smilax and a variety of flowers in festoons and bouquets. In the music room, Apollo and Diana were beautifully draped with smilax, while on the piano two vases of peculiar design, held Marchal Neil, La France, Boniselle and tear roses. In one corner of the room a huge bouquet of calla lilies was singularly effective against a back ground of walnut and redwood.

The music room was brilliantly illuminated with bronze and silver candelabra filled with blue wax candles. The red room and the blue room as well as the dining room and the reading room were each fragrant with the odor of roses, mignonette, violets, etc. Perhaps the most striking of all the arrangements was displayed in the gallery of the celebrities, on the second floor, or more properly speaking, Mr. Shepard's sanctum. In this unique room the effect was one of dazzling brilliancy and artistic elegance, and it is doubtful if there is another room on this continent comparable to this one in its harmonies of light and shade, and its wonderful art setting and blending of tint and tone. Ten or twelve vases of rare colors and designs filled with flowers added to the beauty of the pictures and portraits, and blended in a manner that showed Mr. Shepard's artistic genius. The following was the programme:

PART I.

1. Fantasia on airs from..... Meyerbeer
2. Prelude and fugue.....Mozart
3. A Grecian thapsody.....

PART II.

4. Airs with variations.....Vocal
5. Selections from.....Wagner
6. Grand march of the Egyptians.....
7. Double solo for bass and soprano.....

It was the unanimous verdict of those present, that Mr. Shepard surpassed himself both in the vocal and instrumental powers displayed during the evening. Among the guests were several who had heard Mr. Shepard's music from a dozen to fifty times, and all with one accord pronounced the singing of the grand duet, and the playing of the "Egyptian March" superior in conception and more marvelous in execution than any performance he had ever given in their presence, here or elsewhere; and as it is impossible to describe the interior decorations of Villa Montezuma, so it is equally impossible to describe Mr. Shepard's music. These are facts conceded by all who have witnessed this art and listened to this music, and we are obliged to lay down the pen without further entering into details. The glorious strains of the duet ushered in the new year at midnight, after which the gentlemen escorted the ladies to the dining room where refreshments were served. Mr. Shepard was here surprised by the presentation of a valuable jewel, set in a sapphire, a gift from one of the well-known writers of San Diego as a token of his appreciation of Mr. Shepard's literary and musical gifts.

We may enumerate some of the literary articles contributed to our "Golden Era" by Mr. Shepard, and refer to that magazine farther. In the June number, an essay on the "Abbe Joseph Roux;" and later on "Pen Pictures of Persons and Places." Afterward, "Imitative Talent versus Creative Faculty." "In the November number, he contributed an article on the "Tragedy of Macbeth," and in the December number, another article on "Pen Pictures of Persons and Places." In these pen pictures he gives us glimpses of Dumas, the Countess Luigi de Silvera, Napoleon III., Madame Combes, Mme. de Valois, Wartel, Maria Rosa, Marquis du Placido, and others.—[San Diego, 4th inst.]

We cannot give preference to those things which lie beyond the ordinary range of philosophical investigation, even when furnished by our best correspondents. Investigation is taking a range quite too wide for the present condition of Spiritualist literature, in its limited adaptation to popular needs, and therefore the more well established facts our correspondents are able to furnish, the better for the cause and humanity. At the same time we propose to keep fair pace with every phase of inquiry, and to give the readers of THE BETTER WAY an eclectic journal of Spiritualism without regard to our own view, upon any mooted question.

The Bangs Sisters Still on Duty.

To the Editor of The Better Way.

Thinking you may like to hear something about the cause from this part of the Spiritual vineyard, I will give you recent experiences I have had with the Bangs Sisters. About eleven weeks ago I wrote this question on a slip of paper:

"Friend Luce: What do you think of the Kensington elevator, and how do you like my figures?"

"Your Friend, M. F. SEELY."

The question was folded up like a ballot and put with four others. In taking one of them I selected this. The answer came independently on the slate:

"Friend Seely: The Kensington elevator is all right, and you will get it to build, but you must add five hundred dollars to your bid, then you will be below all competitors. Your Friend, CHAS. LUCE."

A line was drawn across the slate. And this message written:

"Papa: I want you to put two slates in the drawer. LILY."

It so happened that the Bangs Sisters were about out of slates, and before the sitting asked me to step out and buy a dozen. I did so, and when I came in asked the privilege of keeping two of them, which was granted. When I received Lily's message I took the two slates that I knew no one but myself had handled, put them in a drawer to my left hand, the medium being on my right, and could not reach the drawer from where she sat. I then took up one of the other five questions, which was surely answered, and under that answer Lily wrote: "Papa, I have drawn you something finer than I have ever given you." I took out the two slates and found on one of them a pond lily in four colors, and the slate was written full of good loving words of comfort and cheer.

The figures spoken of (on the Kensington elevator) were in form of a bid. My bid was nine thousand, six hundred dollars, and I thought about as high as would do. But I added the five hundred, making my bid ten thousand and one hundred dollars. I submitted the bid to the chief engineer. He said, "make it an even ten thousand, and it's a go." I undoubtedly would have got the ten thousand and one hundred if I had insisted on it; and as it has turned out with the cold bad weather, what I added is all I will have to pay me for my time. This Mr. Luce was a wholesale merchant in Toledo. His brother is Governor of Michigan. We were boys together, I making it my home at his father's house. The governor will most likely be horrified to see this, and will some of Chas. Luce's friends; but truth is mighty and will prevail. I have had very lately six sealed questions, some of them sealed with wax, some of them run through a sewing machine, all answered correctly. The last one I hung up myself in the parlor, the Bangs Sisters not sitting, but were passing from room to room at work. The question was written in German and the answer was written on the slate to the question in German and the answer in English.

Faternally, M. F. SEELY.

Bad Manners of Bathers.

The bad manners respectable people are guilty of when bathing quite disgust one with his acquaintances. Why a man forgets what is due others when he gets into the water is incomprehensible. If there is any place where a person ought to be careful of the small proprieties of life it is in the bathing tank, where so many persons mix indiscriminately in such close relation. If people won't regard proprieties the management ought to post rules with that view. There are too many reasons why it is more vulgar to use the water for a handkerchief than even the air of a public street, and no reason can be given why a bather must spout water from his mouth like a whale. The pleasurable of bathing in these pools would be infinitely increased if the patrons would be more particular about not spitting in the water and about remembering that the room where their handkerchief is is but a short distance away. A proper set of rules suggesting the proprieties and some serious attempts to enforce them would work a revolution in the character of what too often looks like an aggregation of persons each possessed of the wild desire to defile the water around them.—[Natorium Patron in Globe-Democrat.]

Why need we talk of a fiery hell? If the will, which is the law of our nature, were withdrawn from our memory, fancy, understanding, and reason, no other hell could equal, for a spiritual being, what he should then feel from the anarchy of our powers. It would be conscious madness—a horrid thought.—[S. T. Coleridge.]

PERSONAL.

On Sunday evening Mrs. Helen Stuart Richings treated the audience at Grand Army Hall to a magnificent recitation, the subject of which was "Sally Tim's Trouble." Her elocution was perfect, and her conception of dramatic situations is always pleasing to auditors of taste.

Painful, Fla., News, 5th inst.: Quite a large number of persons assembled at the Opera House last night to hear the second lecture of Mr. Colby, the Spiritualist. The subject was chosen by the audience after the lecturer appeared on the stage, and was handled with his usual ability. Mr. Colby claims to speak entirely under spirit influence. Another lecture will be delivered to-night at 7:30 o'clock.

Mr. J. K. Perkins, of Kalamazoo, Mich., the locally well-known medium, is in this city. An effort will be made to induce him to hold a series of sittings before the audience of the Queen City, which we may judge whether facts warrant the statements of thousands of tongue-tied. A lengthy notice of one of his sittings at Kalamazoo was contained in the THE BETTER WAY of 7th instant.

Banner of Light: Miss Jennie B. Hagan made a pleasant call at this office on Monday, 9th inst. She has but recently returned to New England, after a very successful season of labor in Philadelphia. She has spoken in Dover, N. H., Sundays, January 1st and 8th, afternoon and evening—giving an entertainment at the same place on Wednesday evening, 4th. She speaks in Haverhill, Mass., the remaining Sundays of the present month, and will accept calls for week evening lectures in that vicinity. In March she speaks for the Cincinnati (O.) friends, and will afterward visit points in Illinois. Miss Hagan has been kept closely at work by the various Spiritualist societies and organizations ever since the time when, scarcely more than a child, she, some thirteen years since, was first introduced to her public work as a medium speaker at Belle Creek, Neb., by Mrs. Almond Higley, of Decatur, that State. Miss Hagan had been brought to Nebraska by her mother, with the hope of relieving her of her chronic rheumatism, which trouble, under the combined influences of change of climate and the power of spirit guides, has since disappeared.

Special to THE BETTER WAY.

Gleanings from Philadelphia.

The patrons of the hall of the First Association of Spiritualists were not a little surprised and pleased, when Dr. F. L. H. Willis announced the subject of his discourse on Sunday, the 15th inst., as, "Personal Reminiscences." To say that his audience were intensely interested conveys only a slight idea of the agreeable fact.

"My experiences," he began, "are the most wonderful which ever any one has witnessed; they consist mainly in physical demonstrations. I remember, on one occasion, a seance where several persons unknown to me were sitting. The room was brilliantly lighted with gas, and placing our hands upon a long mahogany table, we awaited developments. Presently the table began to move from side to side then giving a gentle lurch, commenced to rise from the floor. Slowly and surely it rose, until we were compelled to stand up; still the table continued its upward movement until at last, we had to lift our hands from it. Did it drop? Oh, no, not by any means. Instead of that, it continued rising until the top touched the ceiling; then it slowly descended until it reached the floor."

"There are many skeptics here who this morning who will not believe that I am telling the actual truth, but I say to them that Spiritualism in all its phases is an actual fact. Now mark the word: Call it prophecy or whatever you like, the time is coming, just as sure as the sun shines in yonder heaven, when skepticism and ignorance will flee from its dazzling brightness, and they will yet bend the knee to the glorious sun of Spiritualism—which will never set!"

(An enthusiastic round of applause greeted these words.)

"Again, I once visited a friend, Mrs. W. Davis. After conversing a while a ring of the bell announced visitors. They proved to be two sisters of the medium; one was a Spiritualist, the other a skeptic. We engaged in an animated discussion over the pet theory of the skeptic, that 'the spirits know just as well as the medium of their surroundings and what they speak about.' 'Well,' said Mrs. Davis, 'let us see what our invisible friends say about this question.' Accordingly we seated ourselves around a large table, fully eight feet across, and placing a piece of paper and pencil in the center, and our hands upon the edge, fully four feet from the pencil and paper, awaited developments. Presently the pencil assumed that position usually held in writing, and commenced working on the paper. The writing over and the pencil laid down, the paper was seized by Mrs. Davis, who gazed at it earnestly for a few moments, then handed it to me. I could make nothing of it, except a beautifully drawn pestle and mortar, delicately shaded, with the letters: 'E. N.' a blank space, and 'M. I. N.' underneath. Not one of us could make anything of it. It was a puzzle. Placing it back upon the center of the table, we waited to see if we could have the problem solved.

The pencil rose and inserted the letters 'J. A.' between the blank space. Placed it again on the table. Now the problem was solved! The pestle and mortar stood for the letter B, while the rest of the name could easily be spelled: Be-n-j-a-m-i-n; a noted druggist and doctor of the town in which the manifestation occurred, and well known to both Mrs. Davis and I."

I could take up a great deal of the valuable space of THE BETTER WAY with Dr. Willis's interesting discourse, but will just give one more incident in the experience of our lecturer:

"While attending Cambridge University, I was frequently influenced by invisible forces. I fought against them for eleven months, but all to no avail. Going in desperation one day to an old friend, a Universalist minister, I told him all my trouble. His answer was: 'The only thing I can advise you to do is to give way to these unseen forces, and do not try to repel them any more.' I walked back to the College—distant about five miles, firmly resolved to 'give way.' Entering my room I saw a blueish-white cloud emanating from one corner. It gradually expanded until it assumed the form of a female. It commenced speaking to me, and told me that she was my mother, who had passed away at giving me birth. She mentioned certain things connected with her life and mine which I could not doubt, then slowly dissolving, the beautiful form vanished from sight."

"Many a night I have cried myself to sleep, because of the absence of a mother's love and care. I was brought up by an aged grandmother, who could not understand my sensitive temperament: so when I told her of the things of which my mother had spoken, she could say nothing but 'Wall, wall, if I ever! El his mother 'ed been standin' alongside on him, and he been with her all his life, he couldn't a' known more.' True? Certainly! I could as soon doubt the rising and the setting of the sun, as the truth of Spiritualism."

I notice a brief account of a Mr. Beale, a materialization "beat," in last week's issue of THE BETTER WAY, by J. B. Wolff.

This gentleman, if such he may be called, has visited our city, and had made the acquaintance of several influential and wealthy Spiritualists. He made boastful statements of his (so-called) wonderful powers as a materializing medium; could have spirits walk around the room, and be sitting in the center, etc. Accordingly, a very influential and well known Spiritualist consented to give him the privilege of testing his great and wonderful powers.

A goodly number of Spiritualists were induced to attend at a dollar a head (in advance), and when the evening arrived on which he promised to hold the seance, he did not show up. Determined not to be outdone, the hostess threw on her wraps and made a beeline for his hotel. Upon inquiry, it was found that the bird had flown during the day!

Previous to this well planned piece of business, however, he was sent to the residence of the writer, having been told that "they had a beautiful home and plenty of room!" The one who took upon herself the responsibility of giving this wholesale invitation evidently struck the wrong "snag." "If we would be so kind as to give him a home for a few days, until his wife and three children could obtain a much needed rest, he would be exceedingly obliged." No doubt. But his scheme was not carried out, and he planned the above piece of fraud to obtain money. He evidently intended planting himself down, taking a "much needed rest," skipping off and leaving his wife and children to the care of strangers. These are the kind of people who should be weeded out of the ranks of Spiritualism. Those who make a practice of working upon the sympathy of credulous Spiritualists should be exposed. Beware of him, friends, and as Brother Wolff has intimated, "pass him round."

FRATERNALLY, ELLIOTT DAWSON,
PHILADELPHIA, PA., JAN. 18, 1888.

"Ignatius a Myth"

To the Editor of The Better Way.

While reading the article under the above head, in a late number of the WAY, the thought occurred to me that a few words from one who knows something of the honorable gentleman whose name is so flippantly used, would not be out of place. Under the impulse of that thought is penned this brief notice of a respected citizen:

Hon. Ignatius Donnelly is, and has long been, a resident of the city of Hastings, Minnesota. He is a man of family, a lawyer by profession, although he takes a practical interest in agriculture and in whatever tends to develop the agricultural resources of this, his adopted State. He has held the office of Lieutenant Governor, represented his district in Congress, and at one time edited and published a political paper, the character of which may be judged by the name it bore—The Anti-Monopolist. And wherever any question of public interest comes before the people, Mr. Donnelly is generally on the right side—the side of justice, of progress and reform.

Driven at length from politics by rivals who were richer than he, not in brains, but in material wealth, he turned his attention to literature, and has given to the world two very valuable books. Of his third and latest production I know nothing. But if the writer of the article in question will read "Ragnarok" and "The Lost Atlantis," they will rise from the perusal with profound respect for the author, and when they next undertake to "write him up," it will be in a different vein and a better way. Ever for justice,
ABIE J. SPALDING,
CHAMPLAIN, MINN., Jan. 13, 1888.

Pretty Telegraph Operators.

In their effort to outlive each other, the New York hotels are struggling to surpass in the beauty of their telegraph operators. Men and boys used to look after things in these offices, but girls took their places. When there are so many offices together a young man is likely to go where there is the prettiest girl to take the message.—(The Argonaut.)

Pittsburg, Pa.

To the Editor of The Better Way.

Thinking you would like some notes from this society, I send them. We engaged for December Mr. Frank T. Ripley, of Boston, the well-known platform test medium, and he has exceeded our expectations. His lectures are grand and his tests truly wonderful, giving them as he does to entire strangers after the lecture. He goes down among the audience, and points direct to a gentleman, and says, "I see, standing by you, a spirit,"—giving the full name and description. Also, messages and incidents so clearly that they are easily recognized. Then he asks, "Are you a perfect stranger to me?" "Yes," says the gentleman. His guides seem to pick out entire strangers, to whom they give tests; and we have engaged him the whole month of January, and our hall is packed to the doors, and two to three hundred people turned away. They are asking for a larger hall. Could you see the eager, upturned faces, when Mr. Ripley appears on the platform, you would be glad with us for this grand medium that the angels have given to humanity for good. Under all circumstances, Mr. Ripley is a perfect gentleman, both in public and private. Sensitive as he is, loved and respected by all, how glad everybody seems to be when he begins to give tests. How still everybody is; how careful the audience is not to make any noise.

I am glad, Mr. Editor, that you dare to stand by worthy mediums through good and evil, and that you are not afraid to expose every medium that you hear about. Your paper will live, and may joy be blended with health and strength to carry the good word allotted to you—is the prayer of
MILTON E. HAYES,
for the Society.

JANUARY 15, 1888.

Mock Humility.

As the Scriptures or the Word of the Lord teach us to humble ourselves in the dust, to clothe ourselves in sackcloth, and to scatter ashes on our heads, so those whose practice it is to pour forth unprepared prayers are ambitious in the employment of images of the like disparaging nature. I have seen a divine who, in his public devotion, indulged in the following tirade: "Oh! Lord, do thou bless thy dust," meaning himself, "and thy dust," his wife, "and all thy dust that is before the throne of thy whole congregation. I well remember, in early life, hearing again and again pronounced on the like occasion—'Lord we put our hands on our mouth, and our mouths are in the dust, and cry out, guilty, unclean, unclean!'"—(Essays.)

Serpents Changed into Rods.

The Egyptian cobra is unlike the Asiatic species, wanting the curious spectacle-like mark that distinguishes the latter. It is of a somewhat dark and greenish hue, marked with brownish, and attaining the length of from three to five feet. The Egyptian conjurors know how to render this serpent stiff and immovable by pressing the nape of the neck with the finger, and thus throwing it into a sort of catalepsy. The serpent is thus apparently converted into a rod or stick. Traces of this stick occur in Scripture, and it affords a striking illustration of the passage where Pharaoh's wise men cast down their rods, which were turned into serpents, but were devoured by the serpent of Aaron. —(World of Wonders.)

Galileo.

In the year 1633, Galileo, now seventy years old, being brought before the Inquisition, was forced solemnly to disavow his belief in the earth's motion, and condemned to perpetual imprisonment, though the sentence was afterwards mitigated, and he was allowed to return to Florence. The court of Rome was very careful to publish this second recantation all over Europe, thinking, no doubt, that it was administering a complete antidote to the belief of the Copernican system. The sentence, indeed, appears to have pressed very heavily on Galileo's mind, and he never afterwards either talked or wrote on the subject of astronomy. Such was the triumph of his enemies, on whom ample vengeance would have long ago been executed if the indignation and contempt of posterity could reach the mansions of the dead.—[Prof. John Playfair.]

January Wide Awake.

It would be difficult to imagine a more agreeable, varied, instructive and lasting provision for January reading than comes in Wide Awake, just received.

Of stories there are: Sidney Lusk's "My Uncle Florimond;" Mrs. Fremont's "Cruise of a Coverlet;" and Mrs. Sherwood's "Those Cousins of Mabel's."

Adventure: How Professor Roberts beat the bull.

Comedy: "Cat Isabel."

About countries: "Journey to Peking;" "More about the Hindoos;" and "High-Caste Sweetmeats."

History: "Foster-Children of Washington;" "Christmas Mince-Pie;" "Patriotic and Pictorial."

Ways to do things: "Cooked-Hats," and "Home-made Hic-saw."

Animals: "My Friends, the Dogs," "Science: When does Spring Begin?" and "About Crystals."

Art: "Warwick Brooks in his Pencil Pictures."

Poetry: "The Organ Man and I;" "When Piping Winds do Blow;" "My Owlet;" "Arithmetic;" "Two Little Birds in Blue;" "Retort;" and "Jack Frost."

Children: "Arabian Nights." But little the titles tell of the feast of good things.

Sent to D. Lothrop Company, Boston, \$2 40

Our Little Men and Women.

The aim of this magazine is to interest children just at the time they begin to read for themselves and lead them along for a year or two with pictures and stories and pleasant tasks so pleasant as to make them forget the fact that they are reading.

The following outline includes the larger topics of the year:

Pocahontas teaches a little American history through the year.

French story, Susanna's Auction, full of amusement.

A story a month, entitled Laura's Holidays, suggests to other little girls what they can do on holidays.

A story a month on Tiny Folks in Armor; which means battles.

A lower poem in every number.

Sixty (60) letters to his Mistress. Buffy is a comic.

Five Mexican stories on Little People on the Plaza; also about some Mexican animals.

Besides there are many, too many to tell of, stories short and long, and unnumbered.

With all this entertainment of pictures and humor there is a serious purpose through, implied in the name, Our Little Men and Women. It is to teach and lead the children to take reading for profit, but pleasure comes first as it ought.

A dollar a year. Five cents for a sample copy. D. Lothrop Co., Publishers, Boston.

Warren Chase to his Friends.

As previously announced, I have closed my forty years public labor in the cause of spirit-life and intercourse with my seventy-five years of life on earth, and have my last book—containing a sketch of those years of labor as a sequel to my autobiography, the LIFE-LINE OF THE LONE ONE, also a variety of other matter—nearly completed, and which I wish to bring out through the office of Colby & Rich, Publishers, before I leave for the West the first of March.

As I have not saved enough from these forty years of labor to publish this book—which will be a work of about three hundred pages or more—who desire copies can aid me by sending one dollar and ten cents for postage, directed to me at the Banner of Light office, Boston, before February 25th, with full address of the sender, to whom one copy for each name like amount will be mailed as soon as the work is out of the binder's hands, whatever may be the price fixed upon it thereafter, which cannot be less, and is likely to be more than the amount named.

The book will contain an excellent photograph frontispiece, and a full chapter of select poems, some never before published, the last of which is entitled "My Last Days." I learned about the spirit-world by forty years' communion with it. Your truly,
WARREN CHASE.

Babyland, 1888.

In general it will be about the same as in '87. Nothing in Babyland ever pleased more people than the films and pictures. The latter have been sought by the kindergartners here in Boston and elsewhere; and the author has personally taught them. Six of the '88 Babyland will contain new Finger-plays.

The other six will have a series of baby stories in rhyme about Crickets, how they manage their babies, with many pictures.

Me and Toddlers is a baby-catsy story all through the year by Margaret Johnson, with pictures also by Margaret Johnson.

There will also be a lot of jingle bits and story bits and picture bits, so many as to make you wonder where the next year's entertainment is to come from.

Fifty cents a year; a copy sent for five cents. D. Lothrop Co., Publishers, Boston.

NOTICE.

Gave the truth to the world years ago that EVERYBODY is a medium, and should sit as directed by high control to commune with God direct. Direct control is the second coming truth that Christ so termed did not give to the people to understand how to commune—to be a medium—and no one but Medium We has ever given the truth, and no one but Medium We, with dear dear Pearl and dear dear Ruby ever can. Amen and amen. Medium We, control A A A, sphere one hundred (100)—Medium We, with dear dear Pearl and dear dear Ruby, has been acknowledged Saviour of the world. Amen and amen.

After Medium We circulated the truth that everybody is a medium, various ones published much the same thought, and Medium We says ALL ARE IN ERROR. In 1882 the Mayor of the city advised a copyright, which was granted in the United States of America to Medium We, with dear dear Pearl and dear dear Ruby, for the truth given. Amen and amen. People must be cautious how they sit in control—must not be other than high control for all the world. Amen and amen. Control A A A, sphere one hundred (100), the unit the great, amen and amen, of all the spheres in united thought, and thus it is Medium We is in sphere with pen, in walking, sleeping, and in all thought instantaneous. Amen and amen, amen, amen.

Book of Medium We, with dear dear Pearl and dear dear Ruby, can be had for \$1 25, at 201, corner Twenty-eighth and Grace streets, Richmond, Va. Amen and amen.

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more possessing mental powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm; let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough conveniently to accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," two means "No," and two means "Beautiful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the faults of the body in the best.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

10. The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower material influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

MEETINGS.

Cleveland Meetings.

POPULAR SUNDAY EVENING MEETINGS.—At the Columbia Theatre, Euclid Ave., 7:30 P. M. The Philosophy of Modern Spiritualism will be presented, by its ablest exponents, and the phenomena by its most distinguished mediums. Net proceeds will be donated to the fund for establishing in this city a public spiritual library and reading room.

THOS. LEES, Chairman.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and non-Spiritualists are invited to send their children, and the public cordially invited to attend FREE.

E. W. GAYLORD, Conductor.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7:45 o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

Detroit, Mich.

Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M.

AUGUSTUS DAY, Manager.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin street—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixteenth page. J. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Admission by advance tickets at 10:30 A. M. and 7:30 P. M. E. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee, Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All free. Every one invited to send their children, and the public cordially invited to attend FREE.

THOS. LEES, Chairman.

FIRST SPIRITUAL TEMPLE, corner Newbury and State streets.—Spiritual Fraternity Society will hold public service Sundays at 2:30 P. M. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2:30 and 7:30 P. M. Social meetings Thursdays at 7:30 P. M. Jackson Hall, President; Dr. H. M. T. Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

COLLEGE H. L. L. 34 Essex street—Sundays at 10:30 A. M. 2:30 P. M. Eben Cobb, Conductor.

EAGLE H. L. 616 Washington street, corner of Essex—Sundays at 2:30 and 7:30 P. M.; also Thursdays at 7:30 P. M. Able speakers and test mediums. President, H. M. T. Treasurer, Francis B. Woodbury.

1031 WASHINGTON STREET.—The First Spiritual Fraternity Society meets every Friday. Mrs. B. O. Secretary.

GRAND ARMY HALL.

HOWELL

EMERSON

The Eminent Speaker

SUCCESSFUL MEDIUM,

Will Speak and Give Tests, Respectively, at Grand Army Hall, No. 115 West Sixth Street, to-morrow (Sunday) Morning and Evening.

These gentlemen are among the best known and most eminently successful of the Apostles of Spiritualism

And to listen to the eloquent logic of the one, and witness the convincing tests of the other, is "better than the fatness of a feast."

No Admission Fee is charged in the morning. To the evening service tickets are 15 cents each, to be had at the door.

Morning service begins at 11. Evening at 7:30. Everybody invited.

Chicago, Ill.

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1:30 P. M. Spiritualists and Mediums' Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesday evenings.

The Young People's Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10:45 and 7:45. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President. This society meets in Spirit's Liberty hall, at No. 317 West Madison street, at 10:30 A. M., 2:30 and 6:30 P. M., every Sunday until further notice. The public are cordially invited to attend. Admission five cents to each meeting.

NORMAN MACLEOD, Permanent President.

Cincinnati, Ohio.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P. M. at the American Health College, Fairmount. Free to all.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 P. M., at Murch's Hall, No. 278 West Sixth Street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 1:30 P. M. Dr. S. S. Baldwin, Superintendent. Spiritualists are cordially invited. Bring your children with you.

American Spiritualist Alliance.

MEETS AT 82 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FIFTH WEDNESDAYS OF EACH MONTH AT P. M.

ALL Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

The ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Nelson Coe, President.
J. F. JEANNEY, Secretary, Maiden Lane, N. Y.

St. Louis, Mo.

The First Association of Spiritualists meets at 2:30 P. M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street. Milton Lyle, Cor. Sec., 3006 Olive Street, St. Louis, Mo.

Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

JANUARY, '88: Walter Howell, speaker; Edgar Emerson, medium.

FEBRUARY, same as in January.

MARCH: Miss Jennie B. Hagan, speaker and improvisatrice.

APRIL: Mrs. Nellie J. T. Brigham, speaker and improvisatrice.

MAY: Mrs. A. M. Glading, speaker and platform test medium.

JUNE: J. Frank Baxter, speaker and platform test medium.

VITA PATHY.

Life:—What is it? Why is it? Where is it?

To the Editor of The Better Way.

Life is the result of a union of the two opposite elements of principle, viz.—the positive, he; the negative, she. Without these elements there could not possibly be existence. It starts from primary invisible Spirit, the great positive element, and primary invisible matter, the great negative element, and combining the two together in perfect union and harmony, produce the third principle, which we call life. What is life? The bible tell us that God is life. What is God? God is the word used in the light of pure science to convey the true idea of deity. Spirit is the word that covers the ground and conveys the only true definition of deity. Spirit is the only God. Why? Because in combination with matter, it produces all life, instinct, reason, intelligence and immortality. Without a union of two opposites there could not possibly be a third principle, and this same result is seen in everything, having exactly the same constituent elements that form its own composition. Perhaps you doubt my word. Then I beg to refer you to your own existence, based upon bible facts: Gen. i. 26-27: "And God said let us make man in our own image and after our likeness, and let them have dominion (all power) over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth." So God created man in his own image, in the image of God created he him; male and female created he them.

Where is God, and wherein is his image and likeness? Does it not say, "In him we live, move and have our being?" What does this mean? Can you not solve the problem? Let me try and help you. God is Spirit, omnipresent, everywhere present; occupying and filling all space; then if we live in God, we live in Spirit, and, as that fills all space, we must ascertain by this how we can exist. We call space the atmosphere; but what is the atmosphere to us? I ask the simple question: How long could you exist without it? Having our being in Spirit, then the atmosphere which surrounds us must certainly be nothing but the grand spiritual principle of existence. Shut anything up in an air-tight receptacle, and how long will it live? But a very few minutes. Why? Because there is no Vitality, Spirit, God, to sustain life; and that which did exist is dissolved back into its native elements. Then comes the question: How can we be the image and likeness of that principle? Because we are composed of its own elements and are exactly like it in every respect; hence we are the image of that principle, and the God elements are within our own self as well as we in that, living, as we do, in and by the air we breathe. Do you wish to prove this? Stop breathing and see how long you will exist. You can get along a long time without food or water; but can you without air? Not you know this to be a fact. Then God (Spirit) is both within and without, and we exist by virtue of having been the result of a union of the two primary principles, having passed through various stages of perfection, from the lowest instinct up to the highest intelligence—to immortality and eternity.

Now, where will you look to find that very element which the people have so long sought after, but never having found to their satisfaction. Just turn your attention to your own self, and see reflected there all the elements of Nature (God) as expressed in the full-blown flower of the highest order of creation. Man is the image and likeness of the great positive element, Spirit, he; woman is the image and likeness of that great negative element, Spirit, she. Hence Spirit is both positive and negative, male and female, and a union of the two produces a third principle like unto itself. God is both father and mother, expressed in both sexes, for it is impossible for man to be the image of woman, or woman to be the image of man, for both would then be alike and that would be contrary to the laws which govern propagation. Is it not quite plain to you now, what, why, and where it is? Much more can be said upon this subject, but in conclusion I must say that we will never be enlightened upon this great subject until we cease looking for something that does not exist, and turn our attention to the study of the God principle found within ourselves and everything surrounding us. Some will call this Pantheism; very well, call it what you will. I do know for a scientific certainty that according to bible teachings we are composed of exactly the same material that we find in everything else, and that at the dissolution, or death of the body, it is dissolved back to its native elements, viz.—Spirit and matter (dust). God being all power and we, being his own image and likeness, are also endowed with all power and all things whatsoever are subject unto us. Then we are just as much necessary to God (Spirit) as God (Spirit) to us and we are a part of him.

Oh! what a knowledge this is if we can only realize the fact. It will surely lift us out of the "dark slough of dispond" and place our feet upon the solid rock of truth, where the radiant light of heaven shines within, illuminating our souls with the light of divine love, and filling our entire being with the dew of heaven which angels love to sip.

Dr. E. D. R.

BINGHAMTON, N. Y.

VITAPATHY:

WHAT IT IS, AND WHAT IT PROPOSES TO DO.

BY DR. W. J. ATKINSON, V. D., CLARKSBURG, MO.

Man exists as a conscious being. Self-consciousness is man's distinguishing characteristic. That he knows, beyond all question. Everything else may elude his grasp, may pass from his memory, yet he can never forget the fact that he is. There is that within him that constitutes him a person. That personality belongs to man alone. The animal creation has not got it, and the period of time that the animal man lived on the earth before the personal human being came into existence—or before the animal man assumed or attained to the personal estate—is difficult to reckon, but that he was first only a material animal in his organization is, I think, certain. "God," says the record, "created the heavens and the earth" and the "animals after their kind," but the "Lord God" created man in his image. There are, then, two creations, by two different parties. Man as a spiritual, immortal being, was an afterthought and the work of Jehovah, or Lord God. Now, the breathing into him the breath of life by the Lord God, which caused him to become a living soul, changed his relations to all things around him. Now he is no longer an animal with an animal soul, but he is now a living soul, i. e., he is now related to the Lord God. He has had a new germ implanted in him; that is, he has advanced to that condition of development, according to the law of evolution, that a higher life can occupy this animal body. Hence, new laws were introduced into the human economy with this new life.

It is seen now that man is more than a mere animal. His feet resting upon the earth, his head towering up into the spiritual realm, he lives in two worlds. He is physical and spiritual; he is Phusis and Psyche, all in one. There is a natural body and a spiritual body—the natural was first created, and afterward the spiritual, in point of creation. "Man sickens, fails and dies through feebleness of will." The physical only dies, as we understand death. Why? Because of the "feebleness of will" caused by the errors of the teachers of past and present. This Lord God life that was breathed into man at first, which, like the purely animal, brings forth after its kind, is transmitted to all the offspring of humanity, but in a weakened and feeble condition, with only life enough to be counted alive, spiritually as well as physically. This is the condition of nine-tenths of all who are born into this world to-day. This state of things is mostly dependent upon the false education, scientific as religious, especially the religious. Neither theological nor medical teachers have given a correct analysis of man; both have only judged him from his physical aspect, not caring to look beyond or behind the screen of physical matter that clothed him or hid him from the spiritual vision. The result is, the world is full of half-made people, ill-balanced, criminals, idiots and insane, who are trying to make every body else as mean and idiotic as themselves.

To learn man, why not go to him and study him as you would a plant or mineral? Botany is the science of vegetables, as discovered by studying the vegetables. So the only way to learn of "man and his destiny" is to study him. Anatomy is the result of studying the framework of man—his body—the house we live in. Psychology is a record of the truths of the soul, and its powers and operations must be learned by studying the soul itself. Physiology treats of the living function of animals; its facts were obtained by close study of the bodily function. So *pneuma* must be studied thoroughly to enable us to formulate its science. So the Jehovah Elohim, or Lord God, that exists in man by virtue of the breath of life that was breathed into him, must be studied. The best way to study it is to take it where we find it—in man—and, learning its laws, conditions, etc., use the knowledge thus acquired to strengthen that will, the feebleness of which is caused by a lack of this knowledge. This *Zoe* is the creative power that was in the beginning with God, and was God. It is the life and light of man, and lighteth every one that cometh into the world. It is *Vita*. It contains life, health, happiness and immortality. Yes, it is all these. It is that invisible power "in which we live, move and have our being." We are breathing it into our lungs at every inspiration. This life is an influx, a breathing in, the right breathing of which gives us spiritual life, that invigorates every nerve fiber in our whole being.

There is a vitality connected with air, water, electricity, heat and light, that, if used in the proper way and at the proper time, will restore health to the feeble and dying. Vitapathy tells how to use all these. There are certain vegetables that have a great deal of this positive and negative life principle in them that may be used to restore the lost equilibrium of the human system and strengthen the weakened vitality of the same. There the positive and negative laws of things—that run through every leaf, plant, vegetable, animal, human and divine existence—vitapathy fully explains. Without such knowledge it is impossible to successfully treat the sick. Man himself is either positive or negative. So are his diseases. So must be the remedies used in his treatment, as they are both negative and negative. Many a human being has been sent to the grave by giving a negative remedy to a negative patient with a negative disease, and *vice versa*. Vitapathy explains all this so there need be no mistake in that matter.

The understanding of the human temperaments is invaluable in the treatment of disease. No man can properly treat a patient who cannot "read" a man at sight. How can you give a correct diagnosis of a case until you first learn the constitution of the patient? Vitapathy enters fully into this subject and makes it plain. No man can study this system and not rise up a wiser man and better prepared to enter the sick chamber than he was before, if he desires truth.

Psychometry is that science which treats of soul measure, an understanding of which enables its possessor to "read" the character—the soul—of every one he comes in contact with; he feels the very condition of the patient, and knows just where his trouble is and what it is.

Clairvoyance is clear seeing. The clairvoyant sees conditions and their causes and how to remedy them. With the physical eye we see physical things and study physical causes, and are enabled

to establish physical facts. With the spiritual eye we see spiritual causes and conditions that the physical eye cannot reach and that the physical senses cannot take cognizance of; hence, the spirit has been almost ignored by scientists and others. Even theologians, while they talk about spiritual things, have no well-defined idea of them, because they have their spiritual eyes knocked out and they do not see with the spirit eye. Vitapathy gives the solution of the soul and its sciences; explains what it is and where it came from, what it is and where it is going to. It explains the origin and destiny of life, spirit and soul, their relation to each other, and their uses in sickness and health. Vitapathy teaches how to restore the fallen and how to keep others from falling. The physician who cannot carry with him the healing influence of love, or of spirit, into the sick chamber, ought not to enter there. The sick are like the magnetic needle in their sensitiveness. Many have been made worse by the presence of some uncouth, coarse, uncultivated hyena of a visitor. Who has not seen the charming influence of some gentle "Samaritan" entering their room? I have seen M. D.'s who were "learned" in medical lore, who could swear, chew tobacco, drink whisky, and all that, treat a patient for weeks without giving any relief at all, when another kind of "healer" would enter the house, not even to treat the patient, yet the latter would declare he felt better just from having the visitor come in. There is an atmosphere of health all around us; we are living in it, and he who would be of service in the relief of humanity must learn how to direct it and bring it down to the sick and raise the sick up to it. All any one wants to do is to live up to health.

In the mind of man is more malaria than in all the swamps of Texas and Florida. There is also the remedy. Where the causes for diseases are, there you will find the remedy. Remove the cause and all is well. There is nothing connected with man's disease, sickness, death and health but vitapathy elucidates and explains. If any material medicine is needed, it gives its proper mode of use in the given disease. Vitapathy is not a medical system, as we understand that term. It is more. It is as broad as the universe. It is a health system, or, in other words, it is that system which teaches people how to keep well and how to direct the forces of nature to relieve disease and restore the body to a healthy condition.

This can only be done by teaching the truth with regard to man. There is a spiritual physiology as well as a physical one. Spirit builds up and does for our souls what air, food, water, etc., do for our bodies. It has a function, also, which is the mainspring of bodily function, so it must be studied before bodily function in man can be understood and treated. Life and health are only maintained by knowing how to observe the laws of their existence.

Vita means life; *pathy* means disease. Life cures disease, or *pathy*. How appropriate vitapathy for the system that cures disease with *vita*, as found in all nature and her forces—taking the vital principle that any remedy contains and applying it just where it is needed, and just in the proper condition and quantity as used by the higher and better knowledge of vitapathic doctors.

I have just hinted at some of the things that vitapathy is and what it proposes to do—enough that, I think, any person who really has a desire for knowledge may see what is aimed at. It is an effort to raise man to a higher plane, to cause him to live up to his highest ideal or right, by first learning fundamental principles that are so intimately connected with man that it is impossible to treat man's diseases, or even know what disease is, without a thorough knowledge of those principles. Jesus said: "I am the life and the resurrection." The resurrection is "a rising up, as from a sitting position," the life is what enables those who are in this "sitting posture," or "bedridden" condition, to "rise up." The manner of directing it so as to have the desired effect is taught at vitapathy's fountain. Those who are thirsting after this "water of life" are invited to drink at that fountain, and then, after they have drank, let it spring up in them a "well of living water," that they may never thirst any more, and may be able to give life and health to those who ask for it.

Study the Arts and Sciences.

No longer study the Bible and the Talmud and the commentaries until the gray hairs of age give warning of approaching senility! Study them? Aye, study them zealously; but forget not the arts and the sciences; learn from Tyndall and Huxley, from Agassiz, and our own Leconte, the grand truths of nature; if Morse had burrowed only in theological treatises, we would have no electric telegraphs; if Stephenson had not made way for a new world of literature instead of confining himself to the old, there would have been no steam railways.—[Jewish Times.

Gave Him no Show.

"No, Bobby," said his mother, "one piece of pie is quite enough for you." "It's funny," responded Bobby, with an injured air; "you say you are anxious that I should learn to eat properly, and yet you won't give me a chance to practice!"

Injustice to Women.

The Mail says:—The labor Commission has discovered that some manufacturers pay as low as twenty-seven cents a dozen for the making of cotton shirts and as low as \$1.20 per dozen for waistcoats. The remuneration appears to be ridiculously small. But the work is women's work, and there is a notion abroad that women should not be paid liberally or even fairly. The paucity of female wants helps to keep the wages of females down. Here is a field where real reform is needed. How many of those noisy pretended reformers of the orthodox type will assist in the work?

No man, at bottom, means injustice; it is always for some obscure, distorted image of right that he contends, an obscure image diffused, exaggerated in the wonderfulest way, by natural dimness and selfishness, getting ten-fold more diffused by exasperation of contest, till at length, it became all but irreconcilable, yet still an image of right. Could a man own to himself that the thing he fought for was wrong, contrary to fairness and the law of reason, he would own also that it thereby stood condemned and hopeless; he would fight for it no longer.—[Carlyle.

WHOLE WORLD SOUL COMMUNION

January 27th, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—	
Anstin, Texas.....	1:43 p. m.
Boston, Mass.....	3:29 p. m.
Burlington, Vt.....	3:18 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Buffalo, N. Y.....	2:56 p. m.
Columbia, S. C.....	2:48 p. m.
Cape Horn, S. A.....	3:43 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Chicago.....	2:20 p. m.
Detroit, Mich.....	2:38 p. m.
Frankfurt, Germany.....	3:08 p. m.
Frankfort, Ky.....	2:33 p. m.
Frederickton, New Brunswick.....	3:43 p. m.
Hallifax, N. S.....	3:18 p. m.
Harbin, China.....	3:03 p. m.
Iowa City, Mo.....	3:08 p. m.
London, Eng.....	8:11 p. m.
Lecompton, Kan.....	1:48 p. m.
Little Rock, Ark.....	2:03 p. m.
Mobile, Ala.....	2:18 p. m.
Montreal, Tenn.....	2:11 p. m.
Nashville, Tenn.....	2:23 p. m.
New York City.....	3:15 p. m.
Norfolk, Va.....	3:05 p. m.
Omaha, Neb.....	1:38 p. m.
Philadelphia, Penn.....	3:11 p. m.
Pittsburg, Penn.....	2:51 p. m.
Rome, Italy.....	9:01 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:43 p. m.
St. Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Santiago, Chili.....	3:28 p. m.
Sault Ste. Marie, Mich.....	1:48 p. m.
San Francisco, Cal.....	3:03 p. m.
Vienna, Austria.....	9:21 p. m.
Vera Cruz, Mexico.....	9:48 p. m.
Walla Walla, Wash. Ter.....	1:18 p. m.
Yonkers, N. Y.....	3:33 p. m.
Baltimore, Md.....	3:08 p. m.
Berne, Switzerland.....	8:41 p. m.
Berlin Prussia.....	9:09 p. m.
Constantinople, Turkey.....	10:11 p. m.
Endicott, Ohio.....	2:26 p. m.
Columbus, Ohio.....	3:09 p. m.
Caracas, Venezuela.....	3:46 p. m.
Charlottown, Prince Edward's Island.....	3:55 p. m.
Dublin, Ireland.....	7:46 p. m.
Edinburgh, Scotland.....	3:03 p. m.
Dover, Delaware.....	3:09 p. m.
St. Kearney, Neb.....	1:33 p. m.
Georgetown, British Guiana.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Honolulu, S. I.....	9:51 p. m.
Jersalem, Palestine.....	10:31 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lima, Peru.....	3:04 p. m.
Indianapolis, Ind.....	2:18 p. m.
Montreal, Canada.....	2:28 p. m.
New Haven, Conn.....	3:18 p. m.
Newport, R. I.....	3:28 p. m.
Ottawa, Canada.....	2:41 p. m.
Panama, New Granada.....	2:53 p. m.
Paris, France.....	08:19 p. m.
St. Petersburg, Russia.....	10:11 p. m.
St. Louis, Mo.....	2:43 p. m.
St. John, New Foundland.....	8:38 p. m.
St. Paul, Minn.....	1:58 p. m.
Smithtown, Jamaica.....	3:36 p. m.
Springfield, Mass.....	3:21 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vicksburg, Miss.....	2:08 p. m.
Washington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.

IT IS ARRANGED FOR THIS THOUGHT CONFERENCE TO BE SIMULTANEOUS THROUGHOUT THE WORLD, AND CONNECTIONS THEREFOR HAVE BEEN MADE BY ADVANCE THOUGHT IN LONDON, PARIS, BERLIN, VIENNA, ST. PETERSBURG, YOKOHAMA, MADRAS, PEKIN, RIO JANEIRO, ROME, CITY OF MEXICO, BUENOS AYERS, HONOLULU, AND MANY OTHER CITIES.

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Respectfully announces that she will speak in Cincinnati on the Sundays in March, '88, and that her services as speaker and improvisatrice may be engaged at near-by towns, for other days and evenings in March. Her address is SOUTH FRAMINGHAM, MASS.

NOW READY,

FRESH FROM THE PRESS.

OUTSIDE THE GATES.

—AND—

Other Tales & Sketches

BY A BAND OF SPIRIT INTELLIGENCES,

THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the dead shall grow radiant in the light of Eternal Dawn; the weary-healed shall find rest; and the heavenly-laden shall drop their burdens; for the Land of the Blest overleth with boundless mercies for all who enter therein.

This new volume consists of two parts; the first containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunlit Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—a Spirit's Story—a pure and simple relation of the life pursued by a gentle soul in her home beyond the veil.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here some interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the *Banner of Light*; and the book concludes with a new story of sixteen chapters, which is an interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant, or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told what a treat they will find in store in the perusal of this production.

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Written for The Better Way.

Experiences With Spiritualism, No 3

I had been reading the *Banner* for a short time, and my disappointment at not seeing Mr. Mott being so great, I became very much interested in the accounts of all spiritual phenomena, more especially materialization. I was determined to see for myself the wonderful things written about in the aforesaid paper. We decided to make some of the camps a visit, and left our home with no more doubt that we should see our loved ones and talk with them face to face, than we had of our own existence. The first of August found us pleasantly settled for a short stay at Onset Camp.

My memory recalls very vividly the beauties of the place, the grand old bay, the boat riding and bathing, the pleasant people, the beautiful streets and cottages, the interesting meetings in the grove, the "doings" in the Temple, and last, but not least, the conspicuous signs on every other cottage, "Test Medium," "Circle to-night," "Magnetic Healer," "Clairvoyant," "Slate-writing," "The great writing medium," etc. It was very confusing, and we knew not which one would disclose unto us the "straight and narrow way" to the great beyond. Materialization was the excitement of the time. It was the grand topic from morning until night, and later was the subject of an excited discussion, and ideas advanced from the spiritual platform, or rather our hotel piazza, got us decidedly mixed. Yet we did not despair, and one night with others visited Mrs. A's—circle.

I shall never forget the excitement of that evening. I was sure I would see my loved ones; not one doubt did I carry with me to spoil "conditions." We formed in a large horse-shoe circle, paid our dollar, the light was turned nearly out, and soon, after a little harmonizing music (which by the way was very trying to weak nerves) a spirit came out of the cabinet. My heart beat so fast that I began to fear I should not survive the ordeal; but I nerved myself for the "critical moment" when the "is it for me" should call us up, and it came. I found myself face to face with a spirit (?); its arms were around me and I felt no fear. She was "so happy to come." I asked "who are you?" and she answered, "Mary." She could not give any other name, and I said I was sorry I could not recognize her. She said, "wait; there is another for you," and disappeared. Instantly "Carrie" came, but being unable to give her second name, and having no features that I could recognize, I bade her a sad "good bye," and took my seat. Friends, that little cry, "fraud," almost escaped my lips, but I choked it down and quietly watched the others go up for their dollar's worth, noting carefully the effect.

One lady had come to see a daughter, recently passed over. The daughter came; she was "so happy," &c; then the lady took her seat, sobbing out, "It is not my Ella; it is not my child." We went to our rooms that night with aching hearts. A little voice seemed to whisper in our ears, "Go home; you will not see your loved ones here." But no; we had come a long way to see what we could see, and so we stayed and saw what we did see. The next night we were sure of finding the genuine. Our friends had been there, and they knew, and so we tried the noted—. We will not call names, but simply say we were there.

The manager took our dollars and stated he would not put his mediums under test conditions, and if we did not wish to submit to that we could take our money and go. We had come to stay, and we stayed. We saw spirits large and small, ancient and modern. We even saw one with a night shirt on. We knew it was a night shirt by the "flaps." We saw one come up through the floor and go down again; but alas! we were too near the cabinet and saw too much. At last our friend, the Dr. introduced us to his daughter, a child dead these many years. We shook hands with her; verily, it was a substantial spirit, but she got our name and the next was for us, and we went up to meet our daughter "Hattie." As we never had a daughter Hattie, it said it was a brother's child. As there was only one girl in the whole family, besides our own, and that a baby and alive and named Nellie, we were nonplussed and took our seats, feeling sorry for somebody, but we could not tell whether it was for ourselves or the spirits. We went to our rooms and pondered. Other people saw and recognized their friends; we would stay and see ours—if our money held out. The next night we tried Mrs. B—. The cabinet spirits had full possession and were very noisy. They acted like mortals. None of our friends tried to come; but one old lady spirit shook hands with us and said "God bless ye," and "come again," which we didn't; but we tried another—a very celebrated Mrs. C—, who eclipsed all the rest, for a baby materialized, and we touched it and kissed it. We wanted to pinch it, to hear how a spirit baby squaled, but refrained, in pity for the baby. My husband's brother Henry came too, but as he never had a brother Henry—but no matter.

Dear reader, you may draw your own conclusions, as we did. Our hopes were on the ebb; but there was one more, a Mrs. D—. We went and resolved to give the spirits every advantage. One came for us, and we asked if it was our daughter N—. Yes, it was N—. She kissed

us and was "so happy." She let us look at her face and put our arms around her. My little twelve year old girl had grown into a large, plump woman; larger than her mother; and, by the way, it was the first time I really knew that spirits wore corsets. She was too weak to talk, and soon left us. Then my husband asked for his brother. He came—shirt-front, mustache and all complete. Husband embraced him, and found he had on petticoats!

Did we turn away weeping? O, no, friends; we had begun to see the ridiculous side of Spiritualism, and we laughed. It was a good show, but hardly worth the dollar. Well, surely, we said, we have had enough of materialization; we will try something else. We gave up our nightly revels and tried daylight and writing mediums. We succeeded better. The only drawback was, we had to write to our friends, giving their names. Although we got some very pretty letters, if there is such a thing as mind reading then we shall never know who wrote those letters—our friends, spirits, or the spirit of the medium. We also visited a few trance mediums. We failed to get very good satisfaction. He was not particularly busy, and was willing to talk all day. He said I was a medium, which was very gratifying; but when he told me how he knew, I wanted to go home and rest. He said the reason was, because he felt as if he wanted to come and sit close by me! Then we began to study him, and wondered in what stage of evolution he belonged. We concluded he was the "missing link," and felt sorry that Darwin had missed seeing it.

But I must not pass by Onset Camp without giving a notice of the great Fire Test Medium, Mrs. Isa Wilson Porter. Her psychometric readings were beautiful. She gave us many facts. She described my mother very accurately, and said she was standing by my side. She told of a daguerreotype at home of her, and a picture on the wall taken from it, and described the dress to our comprehension. And now our visit at "Onset" must come to an end. The stay had been very amusing if not satisfactory. We were a little wiser and our pocket-book a good deal thinner. We were not in despair. A little cloud even then; we could see in the sky, and although a little larger than a man's hand, we knew that the ball had been set rolling, and that, although it was said to be very wrong to cry "fraud," and that mediums—the dear instruments of communication between the two worlds—should be upheld at any cost—a storm was gathering which would wage war upon all the wrong doing and bring about the day when our loved ones could come back and communicate with us without being ashamed of the name Spiritualism. Fraternally, A.

Soul Communion.

To the Editor of The Better Way.

In your paper of Jan. 7th, instant, is a letter from H. W. Booser, in which he asks information in regard to The World's Soul Communion, and with the editor's kind permission I will tell him and others who may wish to know, what its purpose is, so far as I understand it.

All who know aught of magnetism, know that strength and development come with concentration of force, provided the force be harmonious or free from unkindness, or ill will to any. If two or three gather together, and by sitting in quiet and peace become passive, they are in a condition to be drawn from, as well as approached by, those beings whose chosen work is to elevate humanity into higher thoughts. Very few upon this earth are so good and pure that they can not be better, and many mediumistic persons, by letting the mind become free from care and every day work, open the door for good influences to work. This is soul communion. Not a scheme for chaining humanity, but to have a time in which to receive our friends, and receive them as friends, like ourselves; and not "controlling intelligences." We claim that individuality does not change, and yet the friends who have gone to the other side are regarded as "its," rather than he and she. "Brother Keith" thanks Mr. Booser for his notice, and trusts that Jesus may ever be to him a near and dear friend, a man who, like other men, craves sympathy and friendship. His unselfish life deserves more acknowledgement than other media are apt to give him. Fraternally,

C. M. K.

The Keelers.

WASHINGTON, D. C., Jan. 6, 1888.

To the Editor of The Better Way.

I send a friendly letter to THE BETTER WAY, for my thoughts are busy, and I wish to share them with you and the readers of your good paper. Also, to pay a tribute of recognition and appreciation to our gifted and pleasant mediums, Mr. and Mrs. Pierre L. O. A. Keeler. Of course, Mr. Keeler's name is familiar to many of your readers. He is so genial and affable his seances cannot be otherwise than popular; while as an independent slate-writing medium he is much sought after, and I do not think he can be excelled. Mrs. Keeler, though very pitiful and delicate in physique, is a fine materializing medium. I have seen some marvelous exhibitions of spirit power and skill under Mrs. Keeler's mediumship. A lady showed me a slate full of beautiful pencilings in colors, drawn by spirit hands in his room, at one sitting.

Upon the eleventh of last March I attended, for the first time, a light seance at Mr. Pierre Keeler's. I was very antagonistic and skeptical, and though my doubts disturbed Mr. Keeler, he was too gentlemanly to express it openly, although the spirits took exception, and threw bell and tambourine at me. The friend who beguiled me there, received a written message from an unseen hand

in the cabinet. I went to my room very much surprised and wondering.

The next revelation was an independent slate-writing. A message came to me from my husband, who had been in the other life seventeen years; and to my amazement, one from my little girl, who passed away when only ten months and a half old, some twenty years ago. Also one from my mother, who left us twelve years ago. I have had several slate-writings which have proved highly satisfactory and a source of great surprise and delight to me.

The few seances I have been able to attend have also given me much pleasure. I have remarked the utmost consideration on the part of Mr. Keeler, who always maintained a quiet courtesy of manner toward those present. I was equally impressed by his unmistakable mediumship. I am greatly indebted to him for a letter of introduction to Miss Helen Marr Campbell, the medium of King Henry VIII. That act of courtesy and kindness, on his part, has proved one of the greatest blessings to me and mine.

I have been present at a materializing seance, Mrs. Keeler the medium. It was very interesting and satisfactory. Spirits materialized in full form, and came from within the cabinet to their friends.

The half has not been told of what I have seen and heard through Mr. Keeler's mediumship. His independent slate-writing is a marvelous feature. If visitors desire thus to learn if their spirit friends have a message for them, I doubt not they can receive a kind welcome, and the desired information, by calling upon Mr. Keeler, at 416 Twelfth Street, N. W. Very truly,

LUCIE AMELIA ALYIN.

Written for The Better Way.

"Found Drowned."

JESSE WANNELL, LEE.

Only a flatter!—somebody said:
And a man's strong voice, rising harshly and loud,
Broke the spell that a moment of breathless dread
Had hung o'er that idle and curious crowd.
Only a woman!—young, delicate, fair,
With a sweet, patient smile on her weary face,
And long trailing masses of sunny brown hair
Veiling her shoulders with mournful grace.
Her garments were meagre, faded and worn,
Mended in places with scrupulous care,
And in falling, some branch her thin mantle had torn
From the slender throat, leaving her soft bosom bare.

Rude hands jostled her, turned her, without
So much as a prayer o'er the pallid clay;
And you ne'er would have dreamed—as they shoved her about—
That a soul had slipped out from life's sands that day.
Goldenly dropped the sweet sunshine down,
Kissing her forehead so pale and meek,
Shimmering over the tresses so brown,
And the long, sweeping lashes—
check.

Only a woman!—each cold, cruel jest
Seemed to mantle her brow with a flush of shame,
As the sunset fires slowly dropped out from the West,
And swept o'er her cheek in a scarlet flame.
But another voice, clear, ringing, treble as steel,
Cut the din into silence; and tones sweet and strong
As an oracle's, vibrated with touching appeal
From her lips to the hearts of that wondering throng.

"For shame!—have ye sisters at home, mothers, wives
Or sweethearts, or daughters, held sacred and dear?
If so, tell me, guardians of young precious lives,
What if your darlings were lying here?"
"Nay!"—and the voice thrilled with sadder tone
As those rude, sullen men with fierce anger replied:
"Would it seem very strange if it e'er should be known
That she had been somebody's darling and pride?"

"If a mother, perhaps, with caressing fond hands,"
(Reverently lifting the long, tangled hair,)
"Had braided and toyed with those bright, silken bands
As all mothers do, you know, loving such care."

"Or if a fond father—but no, she was poor!
And fathers and brothers told nobly, you know,
To keep the wolf-hunger away from the door,
But the wolf followed this poor child! Is it not so?"

"Followed and chased her from night until morn,
Through byways and alleys, in rain, snow and sleet;
For you see that her shoes are all ragged and torn,
And have long ceased to cover the bruised wandering feet."

"And so for the sake of the love that has been,
When she was the joy of some proud, loving heart,
Behold her soul white and pure, or o'ershadowed by sin,
Say a prayer for that soul, and with reverence depart."

The woman's voice ceased as in conscious shame
The tide throng vanished with noiseless tread;
And the mild evening star hung her lamp of soft name
Like a watch-light over the sleeper's head.

She took from her shoulders the kerchief she wore
And folded it over the dead girl's breast;
Tenderly smoothed out the tresses once more,
And crossed the small hands in a peaceful rest.

"Somebody loved her!"—and for their sake
She tearfully kissed the young brow, wan and chill;
And strangers—when morning began to break—
Found her praying, and keeping her lone watch still.

She was only a hard-working woman, with hands
Roughened and browned through her poverty's need;
Yet I know there was chanted 'mid angel hands
A Gloria new and sublime at that dead.

Oh! we who fling slurs with a mortal's proud scorn,
Of all that is humble and erring, may be brought
To shame in the glad Resurrection Morn,
Through that woman's diviner charity.
St. Louis, Jan., 1888.

What She Had to Swear to.

Salt Lake recently admitted a woman to the bar, and one of the test oaths she was obliged to take was that she "would henceforth live with only one wife."

Help for the Telling Girls.

One of the most encouraging and pleasant features of the present labor agitation is the interest shown everywhere in the welfare of the young women toilers of our cities. This interest is of no ephemeral character, but promises results of a highly beneficial nature. The working girl is no longer, as in times past, simply a convenience indispensable, to be got rid of as soon as possible, and remembered only when her services are again needed. Nor does this interest assume the form of charity. It aims to place her on a sound business basis, qualified to discharge her function in life in a manner satisfactory to her employer and honorable to herself. Her usefulness is recognized and her moral worth appreciated. Intelligent woman is quick to perceive the difference between mechanical service, however exact, and that which springs from active brain and willing hand, and her aim is first to establish a sympathy based on the tie of womanhood—a sympathy that calls forth both pride of vocation and personal devotion on the part of the employed.

This growing desire to help working girls to the better things of life—those that are elevating and purifying—finds expression in all our large cities in the form of guides that provide instruction, for a nominal sum, in the various avocations of life. These also provide lectures, libraries and social amusements. These all indicate the future position of the toiling girl—when character and worth, not money alone, shall bring to the honorable worker a recognized place in the career of nations in which woman is destined to play no insignificant part.—Ex.

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FURTHERMORE,

When our good friends write us, they are respectfully requested to refrain from mixing business affairs with communications intended for publication. We receive an average of near one hundred and fifty letters per day—almost a thousand per week—some but a single page, but oftener from four to twenty pages each; and it is a large contract to find out what they are all about, yet this must be done. Then observe these five admonitions:

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2. Come to the point at once and make your comments afterwards.
3. Do not send money with contributions for our columns, but remit in a separate letter.
4. Write name, post office address and the entire letter plainly.
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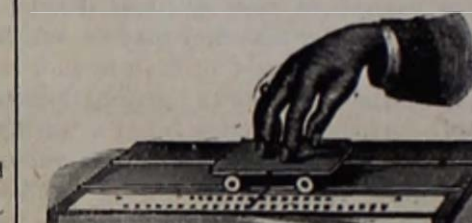
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LIFE AND LABOR

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BY MEMBERS OF THE SPIRIT-BAND OF

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Medium of the *Banner of Light* Public Free Circle.

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SPIRIT MESSAGES.

Through the mediumship of HELEN MARK CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1.

I am Emma Parlett, and I come in the hope of advising with my husband who is largely engaged in the buying and selling of horses. I left two little children, Sophia Isabel, aged between four and five, and Emma or Mamie, a baby. I sincerely thank my sister for her care and attention of my little ones. My little girl and boy are with me here to-day. Now I desire to send much love to all my dear, dear ones.

Very respectfully,

EMMA PARLETT.

2.

I am William Purcell, a native of Mobile. I wish to reach the Rev. Harris Stringfellow, at present located in Montgomery, Ala. His wife was Lulu Brackenborough Haskins, and I wish to thank her and her mother for a service rendered me when I was in the theological seminary near Alexandria. I am very happy and am doing my best to aid friend Yakahama in his studies.

WILLIAM PURCELL.

3.

I am Rose Birchett, and I wish to reach my mamma, in this city (Washington, D. C.) Willie cannot do well if he stays there, and dear mamma, the friend in the West, who writes to you, means well. Your desire to live with the sweet lady on the avenue is a good one. Sweet Margaret is well and is very, very good to me. Darling papa and grandpa and grandma and we all send love. From your grown up daughter,

ROSE BIRCHETT.

4.

I am Walter Dunell. I passed away but shortly, and I wish to reach my wife, Stella Viola Belle Dunell, of Jersey City. If she marries again it will be to worse sorrow than I gave her. This from one who knows.

WALTER DUNELL.

5.

Rahe, I beg you see Stella and reason with her.

GEORGIE BELL.

6.

I am Sadie Hunter, three years old. Papa is Sammy Hunter and mamma is Mollie Hunter. I'm a little baby and can't say much, but sister Essie can say more.

I am Esther Hunter, aged seven, and Carrie Mills knows me. She's a darling lady and she'll tell mamma and papa that we're happy. They all say Carrie, but it's Caroline. Please tell mamma that I take good care of Sadie and that I'm so glad that we both went out at once, 'cause then Sadie won't get lonely.

ESSIE AND SADIE HUNTER.

7.

I am Daniel McFadden. I lost my life in an accident on the Metropolitan branch, (B. & O.) about 18 months ago. My family are in Lynchburg, Virginia, and I'd like to tell them that I'm all right. I was a fireman and am 36 years old.

DANIEL MCFADDEN.

8.

I am Amy Gilbert. I lived in Philadelphia. I wish to reach my friends, George W. and Jane Brandt Edwards, who live upon Brown street, Philadelphia. I have been over here a long time, and I come to bring glad tidings to my friend George, if he will let me. Harry is well and Dan has three very nice children. Dan is painting at present, and will likely make it pay. Alfred Keefe, Aaron Vandegrift and Amanda Keefe all send love.

AMY GILBERT.

9.

I am Annetta Pierce Rutter, and my people live, some of them, in Baltimore, and some of them in Bethlehem, Penn. I was not bright on earth, because I inherited fits from my mother. I'm so glad Tom's got a good wife and I'm so glad Tiddie's doing well. Reuben Smally and I have good times together and I've seen Madame Galati. Please send my love to all who know me.

ANNETTA PIERCE RUTTER.

10.

Message from Spirit Beneficio, giving the Key to Health according to Principles of Metaphysical Healing.

According to the laws of Metaphysical Healing, we logically affirm that life and love and truth and good, as divine principles, constitute our key to health (wholeness).

Life, as a principle (divine), disproves disease, or death.

Love, as a principle, (divine) disproves fear, or hate.

Truth, as a principle (infinite), disproves error, or truth.

Good (God), as a principle, disproves evil, and affirms universal wholeness (health).

If we rise in thought to the spiritual attitude of these immortal principles, any one of them, by divine personification, being infinite, will demonstrate the impossible being of all opposites or finite negations.

The demonstration is made by the Logos or divine reason within us, as well as by our spiritual intuition or divine love.

The mind only, and not matter, can make condition, and that mind in truth affirms the reality of health only.

It may be affirmed that most minds, by proper instruction and discipline, may be able to cause their physical natures to conform to their mental, and both to spiritual and eternal verities of being, that perfect health must be enjoyed when these means are well employed. BENEFICIO.

Written for The Better Way.

Life on Earth.

Inspired by May Keith, who passed away the Age of three Years and ten Months in 1862.

C. M. KEITH.

Our lives are brief at best,
Upon this earth below;
A little toil, a little rest,
An hour or so with gladness blest,
Is all we have to show.

A moment is so small,
One scarce seems worth our care;
And so the moments, day by day,
Glide on and swiftly pass away,
We know not when or where.

But once we pass through life,
And all these moments leave,
Make up the record we will leave,
The tiny threads with which we weave,
A web that holds our all.

And is this really true?
This record cannot die?
Is this dear life of moments made?
Do little deeds and words now said,
Our witness bear on high?

Oh! let me guard each thought,
And if my life of moments made,
Of moments short, let each be life
With deeds of which eternal life,
Will never make me afraid.

Let kindness to mankind
Fill every thought and hour;
Each little moment spend aright,
Will blend into a life so bright,
'Twill prove the spirits' power.

Written for The Better Way.

Christian Spiritualism.

NO. XVII.

Paul bade the early disciples "covet earnestly the best gifts," and while there are so many enquiring how to develop, and so many ideas on this subject are advanced, it does not seem out of place to give brief space to Christian development, or perhaps development from a Christian point of view would be a better way to express it.

Development is a condition of growth. A seed develops into a plant, an infant into a man, and in order to have the best results, we must give the seed good earth, moisture and sunshine. The infant must have food for his body, and cheerfulness and justice and truth for his spirit. It seems a mistake for a man or woman to seek spiritual development in order that they may be a little superior to the rest of their neighbors. Even the desire for the personal power of convincing skeptics is not a worthy motive. We do not know that Simon Magnus had any unworthy motive when he offered gold in exchange for spiritual power. Perhaps his desire was to do good, yet he was told, "Thy gold perish with thee, because thou wouldst buy the gift of God with money." Remember the spirit-world is full of beings who are ever on the alert to attach themselves to sensitives, and it depends upon ourselves what is attracted. To those seeking to know and understand development we would say: Ask yourself why you wish to be developed? Next, what do you wish to develop? And, lastly, can you fulfil your daily duty to God and man by striving for any special phase of manifestation?

It is natural to desire to convince skeptical friends; yea, even the great wide world with our own personal powers. It is so easy to esteem self more true, more reliable, than anything else. And yet the media who bear the grandest testimony to the life beyond, do it at a time and under conditions when, were life at stake, they could not tell what had passed. So many are born with great gifts and who devote their whole lives to giving evidence, that it seems more useful to cultivate one's talent, whatever it may be, and so develop what God has given. While humanity occupies the physical it requires food, clothes, shelter and books, and those who provide for the various needs of the body are doing God's work just as truly as a materializing medium who is the means of assuring them of a life beyond the grave. All can develop spirituality; and by bringing forth the fruits of the spirit, i. e., "love, joy, peace, long suffering, gentleness, good news, faith, meekness, and temperance," can put themselves into condition to receive impressions from the highest and holiest beings. Let a man watch his thoughts and impressions, and by rejecting evil or trifling ones, and retaining and acting upon good ones, he will soon learn to know the wheat and reject the chaff, and he will thus be freed from the bondage of any one idea or train of ideas. Let the temple be prepared by purity and love for all mankind, and there will be no need of any further efforts for development on our part, save the practice of our gifts, whatever they may be. C. M. KEITH.

WASHINGTON, D. C.

Identification of a Spirit Message. To the Editor of The Better Way.

In reading the Christmas number of THE BETTER WAY, I found a message which I instantly recognized. It was from E. S. ESSES, which peculiar title I bestowed upon him in my childhood. The message was very like him, and undoubtedly will be acknowledged by many of his friends, as that name will certainly identify him beyond a doubt. Thinking it only just, that communications should be honored by us when our friends from the other life are trying their best to make us comprehend and realize them, and hoping that others will be inclined to do the same, I send my statement to your most excellent paper. B. GERTRUDE C. ALLYN.

WASHINGTON, D. C.

Passed Over.

An Eloquent Tribute.

ANDERSON, IND., January, 16, 1888.

Dr. Joseph F. Brandon, of this place, died January 6th, aged fifty-two years. The immediate cause of death was apoplexy, superinduced by Bright's disease of the kidneys. Dr. Brandon knew the summons awaited him and had arranged his business matters accordingly. The noblest part of his character was that he was an honest man and a firm believer in Modern Spiritualism, and, at the time of his death, was one of the leaders of groups in our Lyceum. He leaves a widow and two sons. He was a member of Anderson Lodge, No. 116, Knights of Honor, who took charge of the remains and conducted the funeral. At the grave the Hon. W. R. Meyers delivered the following address:

JOHN W. WESTERFIELD.

FRIENDS:—After listening to the beautiful ritual which has just been read, I have but few words to add. I have known Dr. Brandon for thirty-three years. We were schoolmates and friends. He was a close student and improved well the meagre opportunities he had for education. In the school-room he was modest and rather diffident. On the play ground he was active, full of life and energy, but never boisterous; firm, but never contentious. He was the soul of honor—and abhorred a falsehood. These traits predominated through his life. In business he was thoughtful and never venturesome or rash. He was not ambitious to accumulate rapidly. He sought for certainties rather than chances. He was an honest man. He paid his debts cheerfully to the last farthing. He had self-respect, which compelled others to respect him. He was a faithful friend, a kind neighbor, an affectionate husband and an indulgent father. Can more be said? Is this not enough? In all his business transactions he never had a contentious word. Those who knew him most intimately and were closely associated with him in business, had implicit faith in his integrity, and cheerfully testify to his honesty.

He never appeared as plaintiff or defendant in any court.

In religion, he was a Spiritualist. Before he espoused this faith, he gave it a thoughtful, intelligent study and investigation, and became thoroughly convinced of its reality. His daily walk before the world was a most pleasing exemplification of its beautiful teachings. His death was as triumphant as that of any of the believers in what is known as orthodox religion. To his bereaved wife and children I can commend nothing that could be more comforting in this supreme hour, than the words of the funeral service used by the believers in Spiritualism: "To those who believe in the religion of Spiritualism, death is perhaps less terrible than to those of any other faith. To them, he comes not as an enemy, draped in folds of midnight darkness, but as a friend, whose face is beaming with hope and cheering promises. To the material senses, he is, however, always a mournful friend. They greet him with sad and tearful eyes. They can look beyond the physical wreck to the triumphant existence of the liberated angel. A veil has dropped between them and the object of their love, behind which all is silence and mystery. Therefore they must have their expressions of grief—their moanings, their doubts, their tears. These are natural; we cannot hope, with any expectation, to rise entirely above their dominion. But let us bring to these funeral days all the balm and beauty which our religion affords. Let life and immortality be sounded in triumphant and solemn music. Bring cheerful flowers to do their mission of relief and prophecy. Let us say the 'good-night' sadly if we must, but hopefully facing the sunlight of heaven, and reading promises of continued life, individuality, friendship, communion."

In this desperate and uneven battle of life, as we near its close, so many who began the conflict with us, like leaves in the autumn blasts have fallen, that we feel as if the friends who were gone were more numerous than those who remain. Scenes like these not only teach us the trite lesson of the uncertain tenure of our lives, but that to meet death fearlessly our daily lives must be rounded up with duty. Duty is the grandest word as it is, or should be, the leading thought of intelligent beings. As we look into the face of our friend and neighbor, and realize that passion's flush has yielded to perpetual pallor, we feel how solemn it is to die and close forever the book of human purpose and human activity and human obligation. But is it not true that life is more solemn than death, and of vastly deeper importance? In life is our only opportunity for responsible work, to make up that record which must stand, of duty done in love alone for our fellow man and for the good of our kindred race.

Friends and neighbors, we stand in the presence of death, and he, whose tongue now utters these feeble words of affection and esteem, may be the next whose last sad rites you may be called on to witness in this somber city of the departed. May we each be imbued with wisdom and courage to so perform the important duties of life that when our summons comes, as soon it must come, we may render our account without fear; and life's weary warfare done, and well done, may we sink peacefully and honorably, with firm faith and humble hope, to our welcome rest from all the labor that wearies, and enter with immortal energy upon the activities, and the aspirations of an actual life in the presence of the great Father of us all.

A man should not form any acquaintance, nor enter into any amusements, with an evil character. A piece of charcoal, if it be hot, burneth; and if cold, it blacketh the hand.—[From the Sanscrit.]

A life without suffering would be like a picture without shade. The pets of nature, who do not know what suffering is, cannot realize it, like foolish landmen who laugh at the terrors of the ocean, because they have neither experience enough to know what those terrors are nor brains enough to imagine them.—[Phillip Gilbert Hamerton.]

Written for The Better Way.

Spiritual Light.

"If God is for us, who can be against us." This axiom is one that can be applied to all things, if we accept it in its true spiritual significance. What we are needing, as human kind, is to have a still higher conception of God and the spiritual light that can be eliminated from that omnipresent power.

I do not think that ridicule of the orthodox idea of God helps us much in the forward march of progressive thought; rather, if we, as liberalists, are right and they are wrong, let us in the true love point the better way and higher idea of God by our way of living and tender kindness for our brother man's ignorance. We, none of us, can know who or what God is, except as we advance into that spiritual enlightenment which causes us to love our fellow-men with that divine love which aims to better all alike.

While I am a positive believer in that which will bring all mankind upon a better level financially, still I do not believe in abusing the rich simply for riches' sake. True spiritual happiness is oftener found amongst the poorer classes than the rich. The duke and the lady whose highest ambition is to keep in the fashion, are bereft of spiritual enjoyment. Their minds are dwarfed to such a degree that to them all the beautiful things in nature and divine thought are as sealed books. Should we not rather pity than condemn?

Riches earned honestly and used wisely are a blessing; gained by any opposite procedure they are a curse. So long as man is different in his growth and development in mentality, so long will there be difference in the financial positions of men. The bed-rock upon which all will have to build, in order to bring about a better equality, is spiritual light, a truer understanding of our own and our fellow man's needs; a better knowledge than we yet have of the divine brotherhood of us all as God's children. When we come to truly realize that we are all God's children, and that the life-principle and power is no respecter of persons, but permeates all alike, only awaiting us to recognize it, then we will commence to build higher, each for himself, and reaching out from the divine within, we will gather joyfully of all the good spread out before us. For the light of the spirit will make us rejoice at all the wonderful beauties of nature, and we will feel within that divine glow that tells us that we are the highest culmination of God's art, so we can grow, expand and obtain more and more power of the spiritual thought, and consequent enlargement of self-hood from the divine source of all things. We will then have no disposition to rail at others, or jealousies to contend with, for we will gather as we go of all the things that spiritually belong to us.

I may take to myself all I can enjoy of the rich man's palace, and yet he be none the poorer, but myself the richer. True spiritual light will help to build up the rich as well as the poor. It will weigh all things in the balance scales of spiritual justice, for it is the material darkness of the mind with which we have to contend.

When we live upon a more spiritual plane of thought we will naturally exclaim, "If God is for us, who can be against us?" Not only exclaim, but feel that no ill can come near us, for we are sheltered by a divine light and understanding which will illuminate our pathway forever and forever. The storms of life may assail, and bitter disappointments claim us, but we will pass them by easily as the God power of the spirit grows stronger to grapple with ill in the material life.

The more we are lifted into the divine the more we will see of the divinity all about us, and the less will we care for the things that die with the fleeting material existence. For as our mortal puts on the immortal, so will we metaphysically comprehend that the divine within us has the power to extract from the all-good around about us, and we are lifted beyond thoughts of dynamite or any material invention that is to take the lives of our fellow-men.

We will be made to see that only as man goes forward in spiritual enlightenment will he be enabled to enact more just and equitable laws that will unfold man still higher and higher in the scale of true manhood, where selfishness is unknown.

MRS. S. L. MECCRACKEN.

Douglasville, Ga.

Dangerous Tasks That Must Be Done.

In ministering to the wants of the majority of mankind, the ministrants are often called upon to discharge dangerous tasks. The unarmed policeman, for example, is expected to tackle the armed burglar, and to his credit be it said that he usually fulfills the expectation; the bricklayer works at dizzy heights, while the boy and the maid of all work must brace their nerves sufficiently to be able to clean the outside of a third or fourth story window, whether the feat be performed by standing on a narrow sill or parapet, or sitting on the sill with the sash down to the lap. The discharge of each of these duties has ere now proved fatal; but in defense of them this can at least be urged—they are not risks wantonly run, and are encountered in the exercise of legitimate callings. In some cases, too, the "Steeple Jack" is of use, though many of his perilous ascents are simply sensational. The steeple chase jockey and the colt breaker are men whom insurance offices would probably not insure at ordinary rates; though they, like the people afore-mentioned, risk their necks and their lives in the prosecution of generally accepted callings, of which the danger may or may not be magnified.—[London Field.]

FREE LANCE.

Written for The Better Way.

Human Life.

BY J. G. TRUMAN.

Brother Melcher has occupied a good deal of space, both in THE BETTER WAY and *Light for Thinkers*, without being challenged or brought to a halt, to see whether he was telling us the truth or not, and now if the "Free Lance" is open for that purpose, I wish to call him in question.

I do not question as to his being inspired, but think he must be inspired by some old ecclesiastical spirit, who takes an entirely false view of human life; for it is the same kind of stuff that is given us by the priests and churches all along the line, from the Brahmins of Hindostan to the Latter Day Saints of Utah. True, he avoids the Christian theory of our being punished for the sins of father Adam, but he gives the equally objectionable idea from the Brahmins, that we are punished in this life for sins committed in some other state of existence.

Now, I have an inspiration, also, and it is that punishment for sin is not the object of the troubles of this life. Although we are punished for sin, that is but an incident in the development of character, which is the real object of life. A good supreme intelligence might have made us so wise and good that we would not sin, either in this life or some other; but it has pleased Him to develop us up from a lower to a higher condition, and not the reverse.

Man commenced on earth as a mere animal, and not being a dead animal he had animal life forces, or propensities and instincts. These were given him not to be got rid of, but to be developed into something higher and better. They are to be transformed into divine attributes, as even those despised lower animals are but a weak and gross image of God himself, even as we are in His image.

Are they selfish? Then selfishness is an attribute of self-existence and individual life. Without self-love we would lose our individuality; but we must change it from that narrow form which seeks self at the expense of others, to that higher form which seeks our own highest good by doing good to others.

Are we sensual? That is but an attribute of sense, and without it we should be senseless. But let us change the form from that low sensuality that gratifies sense at the expense of future pain, and cultivate the higher senses that are a perpetual joy. So we must learn to transform all our sinful passions, and not vainly try to get rid of them, as Brother Melcher's spirit would advise.

But Brother Melcher begins by telling of the origin of life and things. He says it is the effect of the action of infinite time on infinite space. That may be comprehensible to the brother, but I cannot understand how infinite time can act upon infinite space, when each occupy entirely different planes of existence, and we cannot have two infinities on the same plane, as one would limit the other. But this is becoming to the spirits of priests as they must discuss questions that are incomprehensible to us common mortals, and show their bigness.

All that we know of is composed of two elements, force and matter, or soul and body. A body without some force would be so dead that it could neither hold together nor go apart, could neither give nor receive impressions, and it would be therefore non-existent. Force without a body would be power without strength, motion without anything to move; which is absurd. So God must be composed of soul and body, as we are; and no soul can ever get away from all body. If our soul leaves this earthly body it carries with it a spiritual body, which though refined is still a body. If God is infinite, then He inhabits all space; all matter is His body, and all power is His soul. Therefore we should not despise the smallest or meanest thing; for all is to some good purpose, and although termed by the churches "sin," it can have some good use.

MAXVILLE, FLA.

One for Brother Blodgett.

ANTIOCH, CAL., January 9, 1888.

To the Editor of The Better Way.

As you have given brother Blodgett space to criticize, I trust you will give me a little space for the purpose of correcting misapprehension. He seems to think it would be better if I could make my love take in the Jesuits and the rich. Well, well! When our old abolitionists denounced slavery, was it because they hated the slaveholder, or loved him less than they did the slave? He knows very well that it was the system they opposed. I have just as much love for the Jesuits and rich men as I have for poor men and crushed women, so far as their personality is concerned, and could I by so doing, advance the cause of a common humanity, I would do good to one as soon as to the other; but to the system which has made Jesuits to the system that enables men to grow rich upon the toil of others, I am everlastingly opposed, and cannot compromise in the least. If I loved less I should be less watchful.

"She seems afraid we shall have too much love in the world. I have no

such fears. The love that burns for all humanity never gets hot enough to hurt."

Another misapprehension. Love without directing wisdom is a scorching folly. What but love has sent so many Christian missionaries to foreign lands? It is not "too much love" that I am afraid of, but the relying upon it to the exclusion of the knowledge that, rightly applied, is wisdom.

The world has had, has now, love enough to save a dozen such worlds, if love could save. Love can set us to seeking the means to save, but the means must be found and applied, or all fails. As to my constructive work, I shall wait for something better than bib'e, Christian, or any other powder posted or worm-eaten timber.

Fraternally, LOIS WAISBROOKER.

Mr. and Mrs. Kates not Frozen Up.

For a long time theology has tried to burn the sinners, and prophesied for as the doom of the world, and all who embraced not the religion of their particular sect. It was a hot argument, calculated to burn up every tendency to heresy—but the world has created many brave people who dare to investigate and reason for themselves. It is no wonder that free thought was so long delayed, and no wonder that spiritual communion was impossible. As the threat of hell-fire has not stopped progress, so does not a frigid winter destroy the ardor of the Spiritualists in their search of truth. The weak-minded have been influenced by threats of sulphurous fire—and yet to suit a particular case the negro race have been told that they would be sent to a frozen country if they sinned. This was necessary to scare them, as fire had no terror, but was mighty comfortable. Theology is molded to suit the time, the people, the place and all exigencies that may arise. Spiritualism remains the same in winter or summer, in the torrid or frigid zone. Hence the advocates of spiritual truths, who came up from the South into the frozen North, are not themselves frozen up, nor their ardor frozen out.

We have found an earnest and sincere interest in the philosophy of Spiritualism everywhere we have visited. Our stay in Detroit, Michigan, was pleasant one.

We had only moderate sized audiences, yet larger than had been the custom to attend meetings of Spiritualists. We saw that our hearers were in intelligent and interested—that made up for the lack of a multitude.

The Spiritualists are not organized in Detroit—on the contrary they are very much disunited. A speaker goes there to contend with odds against him.

Augustus Day furnishes his hall on backs up to the meetings, and nearly all the friends say we have no personal interest in the meetings, and at the same time refuse to organize a society, but do affiliate with and support the Unitarian and Universalist churches, because they are more fashionable. If Spiritualists do not respect their own ideas or knowledge, they cannot expect the public to respect their cause, nor the personal selves.

Mrs. Kates and self are now giving our gifts in Toledo, Ohio, to help local society of Spiritualists of said city. We have been kindly received, and were greeted last Sunday with quite large audience. The society seems to be in good working condition. We are also holding meetings week nights at our residence on our boarding place, residence of Mrs. Dr. Jamison.

On arriving here we found the river frozen over, and merry skaters flitting to and fro on the still runners. Catching the infection we purchased two pairs of skates and your correspondent took his first exercise on ice after lapse of twenty years, and our spot (although enjoying an abundance of flesh, which serves a skater well falling but not in propelling) took a first lesson, and after cracking the bursting her shoe sole asunder (but not damaging her soul), she postponed until next day, when she managed to, as an Indian control said, "Waddle a little like a duck." We have offered her a prize learn to skate, but hope to have a self enjoyment of one accomplished superior to her. We are likely to hold this superiority, for to-day find the earth and ice all covered over with a thick layer of snow, and her sleigh and toboggan supercede the skate. Whether they hold any fun, we remains to be found out. However we want it distinctly known that are not frozen up, but are enjoying the climate, the people, the winter sports and are in robust health physically, mentally and mediumistically.

Appropos to the frozen ice on the river, over the waters of which any one can walk without performing a miracle, we wish to say that the local paper stated that more young people skated thereon last Sabbath day than was found in the combined Sunday-school. Thus you see that theology is for up a little, although Spiritualism seems to be enjoying the elements as congenial—for it derives good from everything. Fraternally,

G. W. KATES

TOLEDO, O.

What then remains for us? Is it this—the acquisition of knowledge, cultivation of virtue and of friendship, the observance of faith and truth, unremitting submission to whatever falls us, a life led in accordance with reason?—[Draper.]

The love of the beautiful is inherent in the nature of every human being and this love should be cultivated as cherished as one of our most valued and priceless possessions. The more we strive after and long for the beautiful, the happier we shall become, the better able we shall be to appreciate the loveliness that is scattered all over the earth by the generous and lavish hand of good old Mother Nature.—[E. D. Slenker.]